A

VINDICATION

OF

The Naked Truth,

THE SECOND PART:

AGAINST THE

TRIVIAL OBJECTIONS and EXCEPTIONS

(Of one *FULLWOOD*; (Stiling himſelf)

D. D. Archdeacon of *Totnes* in *Devonſhire*)

IN A

LIBELLING PAMPHLET

WITH A

BULKY and IMBOSS'D TITLE

(Calling it)

LEGES ANGLIÆ,

Or, The LAWFULNESS of

Eccleſiaſtical Juriſdiction

IN

The Church of England:

IN

Anſwer to Mr. *Hickeringill's Naked Truth*, the Second Part.

By *PHIL. HICKERINGILL.*

LONDON,

Printed for *Richard Janeway* in *Queens-head-Alley* in *Pater-noſter Row*, 1681.

THE EPISTLE TO THE READERS.

IN the dayes of *Solomon*, it was certainly true, That — *of making many Books there is no end*; what is it then in our dayes; and ſince this *Germane* Engine and Invention of *Printing* is now ſo much Improv'd and Miſimprov'd? Books ſeeming to engender one another, (like thoſe Genets of *Spain*) the Offspring of every windy and Hypochondrick Vapour. Eccleſ. 12. 12.

I, that love my Pleaſure and mine Eaſe ſo much, would now for ever take my leave, and laſt Farewell of the Preſs, if I could with a ſafe Conſcience connive at the Inſolence and empty windy Vapours of this Huffing man, whoſe flatulent Bluſter has Begot (or rather Raviſh'd) from me, this following Anſwer and juſt Reproof: To ſay nothing of his Inſufferable and vainglorious Petulancy, in ſtyling his Railing Libel— *Leges Angliæ*, The Laws of *England*, too bulky to be compriz'd in his little Noddle, and little Scribble.

I know full well that this *Vindication* is needleſs to all Conſidering and Underſtanding men, who have

already nauſeated the Trifling entertainment found in the Archdeacons Pamphlet; The Fruſtration being ſo much the more enhanc'd by the Promiſes and idle Invitations of the *ſpecious Frontiſpiece* and ſtaring *Title*--- *(Leges Angliæ)* of his thin, futile and cobweb Contextures and Compoſures; and they will certainly judge this *Vindication* as unneceſſary, as unworthy any ſolid Pen: But all men are not Criticks, though his Miſtakes are obvious and thick enough.

And doubtleſs, He will miſs of his End and Aim in every thing, but one, namely, of thinking thus to be taken notice of, for daring with ſuch decrepid force to grapple with the *Naked Truth*, Thus purchaſing indeed a Name and Fame, but with ſuch Infamy, as makes him a Scandal even to Archdeacons, and to all the *D. D*'s of his little way.

A Vindication of the *NAKED-TRUTH*,

The Second Part;

In Answer to a Libell called Leges Angliæ, *or the Lawfulness of Ecclesiastical Jurisdiction in the Church of* England.

NO man (who has read the Book called the *Naked Truth*, the 2*d.* part, and compared it with the (pretended) answer of Mr. *Fullwood*) can imagine that ever the Gentleman read the Book which he threatens to Answer.

For many of the main Passages therein, he touches not at all; nay, against the numerous and pregnant Testimonies (from undoubted Law-Books, Civil, Cannon, Common and Statute Laws, Equity, Reason, and Conscience) against Procurations, Sequestrations, Synodals, and Visitations, *&c.* (To Vindicate the lawfulness whereof (above all other things) it behov'd an Archdeacon to bestirr himself to make Answer unto,) he produces not one Reason, or Argument, except the Statute of 15 *Hen.* 8. *C.* 7. which is only for Synodals, and Proxies to be granted from dissolved-Monastries, and not one word therein to vouch that unconscionable bougling of the richer Dignitories in preying upon the poor Vicars and Rectors, and the Inferiour Clergy, and going *snipps with them* in all the Benefits in the Kingdom, shearing the Fleece of every flock, though they mind not at all the cure thereof.

And for which they are smartly enough Chastiz'd in *Naked Truth* —— Quær. 3*d.*

But I'le do him right, and not o'reslip the least Tittle of his Arguments, (which I wish were stronger,) nor do I contend for Victory but for Truth.

I am oblieged to Track his Methods, and must therefore begin with the *Frontispiece*, a stately but most unproportionable *Porch*, to such a *Crazy* and rotten *Fabrick* that only *stands upon Crotches*, and Crotchets; and if it were not for the little Sentences of Greek and Latine to unriddle the *Hieroglyphick*, it would be as Dark, Mysterious, and Unintelligible, as was of Old, Those of the *Ægytians*; or as the Primitive painting, (whose *Pens* were glad to *Surrogate* to their *Pencels*, and write —— *This is a Cock*, and This a Bull.

At the *Base* of his Cathedral lyes a Wench in black, or Mourning Apparel, with a Cross upon her, He makes her weep too, and *make a face* as if she had lost her Maidenhead, her Purity, her Virginity, and what would *Disconsolate* say if it could speak?

For my part I'le have nothing to do with her; for he cannot with any face make her to lye there as a Purtraiture of the present Church of *England*: for *In nomine Domini* —— In the name of goodness what would those D. Ds. and Archds. be at? Have they not all the Sway, Power, Dominion, Honours, Mannors and Preferments, in the greatest Courts and Councels of the Nation? Surely, they will be asham'd to put *finger in the eye and cry*; In the name of God, (I say) what would these men be at? what would they have? And what do they want to keep a wawling, and weeping, and wailing? what? never satisfied? never glutted?

The Papists indeed are crost (*of their Plots, blessed be God*) but the Prelates have (*as yet*) no Cross upon them; therefore I'le not offer to guess what *Mother* he means that lyes weeping there under the Cross, nor do I care, I am sure she is none of my Mother; be she what she will.

Upon the Pinacle of this Church of *England* sits a *Pelican* most kindly pecking and piercing her Breast to suckle her young with her dear hearts Blood, (and he makes her *speak Latine too*) *Proprio vos sanguine Pasco.*

Whereby he seems to Insinuate that this kind Pelican (his Prelatical little Church) has nourisht Mr. *Hickeringill* with her *dearest* and most precious *Treasures*, her *very Hearts-blood*, (such he takes her best Preferments to be) and indeed some men had as leeve part with their heart-blood as their flush Ecclesiastical Promotions) calling him (in his Epistle to the Reader) *A Divine of the Church of* England, *who hath also a share in her Government.* —— And yet *this He*, this ungrateful He, that has suckt her very Heart-blood, and got

her neareſt and deareſt bleſſings, ſhe having taken him up on to the Bench, and given him a ſhare in her Government; for him thus now to flye in her face, nay, moſt ungratefully and ſlovenly to ſpue up and nauſeate all this Heart-blood, (thoſe dear, dear Procurations, Synodals, Viſitations, &c. dear as the very heart-blood) and to throw them up, nay, at the face of this kind Pelican, *Oh temporibus, Moribus!*

By all *theſe Emblems* I now perceive that this ſame *Archdeacon* knows not Mr. *Hickeringill* no more then he is willing to underſtand his Book; for the *Mother* he ſpeaks of, has been always a *Step-mother* to the *Author of the Naked Truth*, and he never had any thing of her but *Frowns* and *Blows*, at beſt, but a *bit and a knock*; nay, when he had (*above all others*) dis-arm'd the *Phanaticks* of their old Weapon that lay ready at hand to make uſe of and take up----(by writing, *Curſe ye Moroz*) for which at leaſt this *ſame Step-mother* might at leaſt have *made him a Courteſie*, and thank't him for his great pains;) no ſuch matter, too much envy and Ingratitude reigns amongſt a ſort of unthinking Black-Coats, the Lumber of the Ship of the Church, that peſter it in a Calm, and onely help to ſink it in a Storm.

Nor has *he* any ſhare in her Government, nor never will, till they ſhow as good Authority for their Government and Juriſdiction Eccleſiaſtical, as *he* can for his, namely, 4 Patents, from 4 Kings of *England*, granted with all Royalties, Immunities, Juriſdictions and Priviledges in the exempt Juriſdiction of the *Soken* in the County of *Eſſex*, and the Inheritance of the moſt Noble Earl *Rivers*, but in no Dioceſs, nor ſubject to any Archbiſhop, or Biſhop, and of which Mr. *Hickeringill* is *Commiſſary* lawfully Conſtituted, and he and his Predeceſſors have been the only Ordinaries; from whoſe Sentence there is no appeal but, to the *King* in *Chancery*, (or the *King* in the greateſt Court of Judicature in *England*, (or perhaps in the world) the *Houſe of Lords*.

But for this he has ſo little cauſe to thank the Biſhops, that, I believe, they would take it from him (if they could) and by privy whiſpers, and Fictions, and Stories, do him all the miſchief (good *Catholicks*) that in them lyes, for oppoſing their Uſurpations and Encroachments, at leaſt of ſome of them; and for vindicating the ancient Immunities, and Royalties of the (many-ages enjoy'd) Inheritance of that Noble Earl: and from Naſauces and Encroachments of greedy Neighbours that think they can never have enough; though (God knows) this *Exempt Peculiar* is but 3 Pariſhes, a *Puinſul*, almoſt encompaſſed with the Sea, and is not worth five pounds *per Annum*, to Mr. *Hickeringill*; who values the favour and good will of that Noble Lord (in conferring it on him without his ſeeking or Petition) more then twenty times the profit thereof; It being uſually beſtowed as the moſt Signal mark of favour, upon ſuch, whom that Noble Family had a mind to *Grace*.

But enough of the *Pelican*, Mother or *Step-mother*, and alſo of the *Frontiſpiece*, with which *triſle* I have too much buſied my ſelf and the Readers;

Now for the Title, Leges Angliæ; *The Laws of* England.

But by what Title his pittiful Pamphlet can challenge or lay claim to ſo ſwelling a Title, ſhall be conſider'd only by the *Sequel*.

Next his Epiſtle *to the* Reader.

Wherein, at firſt daſh, he endeavours to preoccupate and prepoſſeſs his Readers with an opinion of his Modeſty, (*good man!*) he cannot *wail* nor *whip* his Adverſary; (*That's pitty*) —— And yet he begs pardon that (he is ſuch a *Doe-little*) he *has not chaſtiz'd ſo ſpightful an Adverſary according to his Merits and provocations, for he verily wants the Talent and diſlikes the Sport.*

As if he ſhould ſay, Time was, *in his Juvinile years* when he was (*as indeed he was*) a furious chaſtizing Pædagogue, *another Whipping-Tom*, that *took pleaſure* to *laſh* and *ſlaſh*, but thoſe *merry days* are done, (that's happy for Mr. *Hickeringill*) He now verily *wants the Talent and diſlikes the Sport.*

What a *Tarmagant Whipſter* would this have been, if he had taken pleaſure and made a ſport of whipping men according to their Merits and Provocations: But why he ſhould at firſt ſtep fall *down of his knees* and beg his Readers pardon for not chaſtizing Mr. *Hickeringill*, for not being cruel to him, for not bringing

bringing him to the Whipping-Poſt, I cannot imagine; I am ſure if he cannot ſlaſh and laſh, and chaſtize, if his *Bridewel*-Accompliſhments have now forſaken his old wither'd Arm, he yet retains his *Billingſgate*; Old men can prate (however) and Scold, and ſo does he; He calls Mr. *Hickeringill* all to naught, he calls him Papiſt in the very next Page, (I ſuppoſe) for writing the *Naked-Truth*, and expoſing the wickedneſs of Papiſts and *their Popes* in *p.* 2. of the *Naked-Truth*; nay, he makes another *Hugh Peters* of him, and that's ſomewhat ſtrange, that *Hugh Peters* ſhould be a Papiſt; and more ſtrange that Mr. *Hickeringill* ſhould be *Hugh* Peters; and alſo afterwards he makes a Quaker of Mr. *Hickeringill*, nay, *p.* 6. He calls him both *Papiſt* and *Hobbiſt*, and moſt unmercifully tears him with *Pun and quibble* (for which a very Barber ought to be kickt) ſaying, *I thought I had caught a Hobby, but war-hawk.*

And a great deal of bad Language this *Archdeacon* and *D. D.* does very liberally beſtow upon Mr. *Hickeringill* in almoſt every page, the wonted Attaques of ſuch feeble and effeminate Diſputants.

Well —— even *what he pleaſes*, he brings Mr. *Hickeringill* within two ſtrides of the Gallows, ſaying, he takes him to be at *Hugh Peter's* Game, (I ſupoſe for Preaching on —— *Curſe ye Meroz* and drolling upon *Hugh peter's* Sermon) and *running his wicked race.*

I ſee there's no remedy (at preſent) againſt ſuch a Curſing Railer, the next now, and all that remains, is to make Mr. *Hickeringill* Infidel, Pagan, Atheiſt, Turk, and great *Magul*, and yet this Modeſt Archdeacon cannot, nay, *has not the Talent* to Rail, and *diſlikes the Sport.*

Then laſtly (he ſays) for *Pride, Envy, wrath, Malice, Spight and Revenge, ſome ſay, he* (*Mr.* Hickeringill) *is a very Angel of light and ſomewhat more excellent* ——

Bleſs thy ſeven Wits! *dear D. D!* for thou art the firſt that has made an Angel of Light ——old excellent —— Pride, Envy, Wrath, Malice, Spight and Revenge.

The only modeſt expreſſion in his Book is the laſt clauſe —To the Reader,— where he confeſſes his unparalel'd ſhallowneſs of Conception —— ſaying, If others can find Truth in the man he cannot; So that —— what has already got a verdict all *England* over, (except amongſt the Archdeaconry, and men Byas'd with Intereſt,) its *Grace is ſtopt* by a ſorry D. D. that confeſſes his Ignorance, and hates the Truth that thwarts his Gourmaudizing, would leſſen his Paunch, *animus in Patinis.*

Thus much for his Epiſtle, *It's* well it's no worſe.

The Proem.

This Proem takes up all the ſenſe, and alſo almoſt one quarter of *doughty* Pamphlet; Indeed it takes up *too much Room* —— And *Arbitrary Government* of *Will. the Conquerers* Long Sword and Proclamation, is all the Reading he has ſhown throughout the whole Book, citing an old Edict —— (out of *Spelman*, but he conceales the Plagyary) and will not looſe the Worm-eaten honour of ſome ambitious Antiquary: whilſt he quotes the Record, and *puts us to our Trumps* to gueſs how, or when or where he came honeſtly by it.

Well, *much good may it do him*, when we come to it.

And firſt like a *Church-man* (of *the old ſtamp*) he will permit his Majeſty to come into the Church (that's more kindneſs then old St. *Ambroſe*, Biſhop of *Milan*, would ſhow ſometimes to the great Emperour *Theodoſius* when he did not do as he would have him to do) nay, This Archdeacon opens the doors himſelf to let his Majeſty into the Church, but he will *not truſt him with the Keys*; as who ſhould ſay, we will open the Church doors to your Majeſty, and come in and welcome, whilſt we continue good friends.

But they that keep the Keys and can open the Church-doors to let his Majeſty in, can alſo (*whilſt they have the keeping of the Keys*) upon diſpleaſure, lock him out; well, for this very trick and for another late *Scotch* trick; If I were a Privy-Councellour, I would adviſe his Majeſty as Head of the Church, and Governour thereof, to *keep the Keys* of the Church *in his Pocket*, or hang them *under his Girdle*: if it be but becauſe this Prelatical Champion, this ſame *pitiful Archdeacon*, like another *Pope*, or St. *Peter*, will keep the Keys of the *Church*,

and will keep his Majesty from them, and would fain perswade him, that *our Laws* (to use his words *p.* 2. of the *Proeme*) *Exclude this purely Spiritual power of the Keys from the Supremacy of our Kings, except it be to see that Spiritual men do their duty therein.* Belike this same Archdeacon carries the *Leges Angliæ*, the Laws of *England* in his belly and greedy gut; for I am sure he carries them there or no where, he carries not these bulky Laws of *England* in his Brains, he has no Guts in his Brains. For, I pray, good D.D. where does our Laws exclude this purely Spiritual power of the Keys from the Supremacy of our Kings, if our Kings, (like good King *David*,) or wise King *Solomon* should have a mind to be *Ecclesiastes?*

In the days (even) of Popery, I never heard of a King shut out even from the *Topping*-Pulpit, if he had a mind to *climb so high*; stout King *Henry* the 3*d.* made bold to Invade the Pulpit, took his Text Psal. 85. 10. *Righteousness and Peace have kissed each other*; and then in his Sermon *ad Clerum* —— to the Learned Monks of the Cathedral Church of *Winchester*, when he had a little self-end too (as some Pulpiters have also had) in the case, namely, to Cajole the said Monks to Elect his Brother (*Athelmar*) Bishop of *Winchester*; Paraphrasing and enlarging upon his Text, and saying (to use his own words) ——*To me and other Kings*, 'who are to govern the people, belongs the rigour of judge-'ment and Justice; to you (who are men of quiet and Religion) Peace and Tranquilli-'ty; And this day (I hear) you have, for your own good, been favourable to my request, 'with many such like words; I do not know whether the King had got *a License to Preach*——from a Bishop. It seems the Clergy (then too) *would favour* Kings, in what was for *their own* good, and, if it were for *their own good*, would also permit the King to *take a Text* and Preach in their *Cathedral-Church*; how hard-hearted, or strait-lac't soever our Archdeacon proves, and will not suffer our Kings to have the Keys neither of the Church nor Pulpit; I say, therefore, some Kings would therefore keep the Keys of the Church themselves, and trust never a *D. D.* of you all with them, no, not the *Pope* himself.

Bak. Chron. p. 82.

But what if I prove that our Kings at their Corronations, have *at the same time* been ordain'd Clergymen, they are no more excluded (*then*) by our Laws from the power of the Keys then Mr. *Archdeacon* or the Pope himself.

What is *Ordination*, but the ordering, designing or setting a Man *apart* to some office? if, to the *Ministry*, then there are certain significant Words to that purpose; and what *more significant* Words for Ordination to the Priesthood, or making a Man a Clergyman, *then those* the Bishop uses to our Kings, namely, with Unction, Anthems, Prayers, and Imposition of hands (as is usual in the ordination of Priests) with the same Hymn, —— *Come Holy Ghost, Eternal God*, &c. The Bishop saying, also, amongst other things, *Let him obtain favour of the people, like* Aaron *in the Tabernacle*, Elisha *in the Waters*, Zacharias *in the Temple, give him* Peters *Key of Discipline, and* Pauls *Doctrine.*

Bak. Chron. 742.

Which *last clause* was prætermitted (in times of Popery) from the Corronation of *Hen.* 6. till *Charles* 1. and *Charles* 2*d.*) left it should imply the King to be *more a Clergyman* and Ecclesiastical person then these Archdeacons could afford him; but our Gracious King *Charles* 2*d.* and his Father, at their Corronations, had the antient forms of Crowning Kings reviv'd, and in the Anointing, the Bishop said, Let those hands be Anointed with Holy Oyl, *as Kings and Prophets* have been Anointed, and as *Samuel*, &c.

Then the *Archbishop* and *Dean* of *Westminster* put the Coif on the Kings Head, then put upon his body the *Surplice*, saying this prayer, *O God the King of Kings*, and *Lord of Lords*, &c.

And surely (of old) the very *Pope* himself look't upon our anointed Kings as Clergymen, else why did the Pope make *Hen.* 2. his Legate *De Latere* here in *England*? the usual office of the Archbishop of *Canterbury* (usually styled) *Legati Nati.*

Therefore, Mr. Archdeacon, you talk like an unthinking Black-coat, stockt with a little superficial Learning, when you say, our Laws exclude the King from the Keys of the Church, to which he has as good right as your D. D. Divinityship.

And (indeed) to give *the Man his due*, he is glad (afterwards) to confess that *Constantine* and the Eminent Christian Emperours called Councels and approv'd their Canons.

Then, by your leave, *dear D. D.* They also, for the same reason, might, upon occasion, and if they had seen cause, also *disprove* the same; who then was *Papa* of old? *Pa-ter Pa-trum?* surely no other but he that is *Pa-Pa*, (I mean) *Pa-ter Pa-tria?*

Into a volumn (beyond mine or the Readers Patience or leisure) must *this Vindication* swell, if I should trace him in all his Extravagancies, Impertinencies, and nauseous Repetitions, and therefore I must quit my first design, and summarily contract the crazy Principles and *Postulata* on which his *mighty Fabrick* of the *Laws of* England is *erected.*

CHAP.

CHAP. I.

In his first Chapter, after a great deal of prattle to no purpose, he *Sets* down the Propositions suggested by Mr. *Hickeringill*, and then he *Answers* them.

The Propositions suggested by Mr. Hickeringill, *are these following.*

1. THat before *Hen.* 8. All Ecclesiastical Jurisdiction in *England*, was derived from the Pope: as Mr. *Cary*, p. 6.

2. That *Hen.* 8. When he annex'd the Ecclesiastical Jurisdiction to the Crown, he took it wholly away from our Ecclesiastical Ministers.

3. That the Church had no Jurisdiction after *Hen.* 8. had annex'd it to the Crown, till 1 *Edw.* 6. 2.

4. That if there be any Ecclesiastical Power in our Church, it cannot be executed but in the name and with the stile &c. of the King, according to 1 *Edw.* 6. 2.

5. That all our Ecclesiastical Power was lately founded in 1 *Eliz.* 1. as it Established the *High-Commission* Court; And that Act being repeal'd, All Ecclesiastical Power was taken away with the Power of that High Commission.

Then most insultingly concludes, in these Words, —— *On a Rock consisting of these Sands, stands our mighty Champion, triumphing with his Naked Truth*, &c.

And truly if our mighty Champion stand thus Triumphing upon a *Rock made of Sands*, It is the *first Rock made of Sands*, that ever was seen in the World before: I have seen great *hills of Sands*, but never a *Rock* consisting of *Sands* before: for lively and natural expressions, and tough and sinewy Arguments, 'tis the very *None-such* of the *D. D.*? Come, confess ingeniously, Is there not more and better Heads then your own in this Elaborate Work? Is it not the Six Months labour of a Prelatical *Sweetimount*, or *Club-Divines*. Now for his Rancounter.

CHAP. II.

Wherein very Majesterially he asserts (contradictorily) in defiance of the said Propositions and Rocks of Sand, That

Our Ecclesiastical Jurisdiction in England *was not derived from the Pope, but from the Crown before the Reformation, by* Hen. 8. *Sed quomodo probas, Domine D. D?*

FIrst by begging the Question, *Petitione Principij*, And asking sternly and demanding in 8 bold Questions, first, *Dare any Protestant stand to the contrary*, &c. So that he has got Mr. *Hickeringill* upon the *Lock*, and upon the Hugg, the *Devonshire* and *Cornish Hugg*; Hang, or Drown'd, there's no escaping; yield or confess your self a Papist, concluding that to say so, is not more like a *Hobbist* than a *Papist*. *I thought I had caught a Hobby, but Wat-Hawk.*

To which I'le onely say, that (as *Seneca* (in his Epistles to his dear *Lucilius*) speaking of *Harpast* (his Wives Fool, a poor ridiculous creature) That if he had a desire to laugh at a Fool, he need not seek far, for he could find cause enough *at home* to laugh at himself, so) you Mr. *quibling Archdeacon* need not be at charge *to keep a Fester*, you may find one ridiculous enough within the *Compt* of your *own* Archdeaconry —— *Hobby, Wat-Hawk.*

But then he falls, and *grows calm*, and leaves this bold *Italian* way of *Begging* and comes to his proofs,

First, Then our Ecclesiastical Jurisdiction was not derived from the Pope, but from the Crown before *H.* 8. because it was a known Law (25. *Edw.* 1. and 25. *Edw.* 3.) long before *Hen.* 8. that the Church of *England* was founded in *Episcopacy* by our Kings, &c. and not in the Papacy.

2. I always thought (till now) that *our Church* of *England* (I know not for *his Church* of *England*) was neither founded upon Episcopacy, nor the Papacy, but on *Christ* the Rock of Ages.

2. The *Popish Episcopacy* (in the said two King *Edwards* time) and the *Papacy* were *one and the same* piece; the Pope the *Head*, they the *Members*, and derivative from him, influenc'd by him, and would never obey our Kings further then they list, as appears by stout *Robert* Archbishop of *Canterbury*, another *Becket*: And though the Kings made bold to recommend an Archbishop, or a Bishop to the Pope, yet the Pope Invested and chose whom he list; (the greater Usurper he, but who did or could help it?) till stout King *H.* 8. did *behead the Pope*, and made himself (by Parliament) *Head of the Church*.

'Tis true, *Rome* was not built in a day, and neither did nor could extend its *Suburbs* and Commands as far as *England*, till *William* the Conquerour (*the Pope's Champion*) and who fought under the Popes Banner (which he sent him for the Invasion of *England*) did with his *French*, and *Normans*, and all *Gatherings*, bring with his *French* and *Italian* Troops, the *French* and *Italian* Laws, and the *French* Mode of Ecclesiastical Polity and Jurisdiction; And therefore ('tis rightly noted) that 'till *Will. the Conquerour*, there was no Bishops Courts or Ecclesiastical Courts but the *Hundred-Courts*, (the onely Courts of Justice in *England* in all Causes Ecclesiastical and Temporal.)

But the Pope made his Champion *Will. the Conquerour* and all succeeding Kings after him, till *H* 8. set up such Ecclesiastical Courts and Jurisdiction (as were at *Rome*) wherein they Judged and proceeded according to the *Popes Canon* Laws, and he himself was the Head and Supream of those Courts, and nothing more frequent then Appeals to *Rome*, till the 24. *Hen.* 8. 12. ordain'd that there should be no Appeals thither, where he had emptied so much of his purse, and yet could not obtain a *Divorce* to his liking; if appeals to *Rome* from our Ecclesiastical-Courts, then they were onely *Romes* Inferior Courts.

And was there ever any Statute made, from *Will. the Conquerour*, or rather *Hen.* 3. to *Hen.* 8. but by the consent of the Popish Clergy, that is to say, the consent of the Pope their Head, whose Laws they obey'd in defiance of their *Leige-Lords* and Soveraign Kings.

I know there was old Tugging frequently betwixt our Kings and the Popes, and sometimes the staring people cryed *Now the Pope*, then (in hopes) *Now the King* has got it; but, if any stout King did (*as they did*) try for *Mastery* with this *Whore*, and *who should wear the Britches*, yet Pope *Joan*, or Pope *John*, or *howsoever nam'd*, always got the better at long run.

Of which I will Instance in some few particulars that first occur and come to mind, for I scorn to spend so many days as this D. D. (with his *Smec*-conjoyn'd) has been Months in Labour for the production of his *Ridiculus mus*.

Robert Kildwardby Archbishop of *Canterbury*, 6. *Edw.* 1. Fleec't the whole *Province of Canterbury* (namely, the greatest part of the Kingdom of *England*) by his *Provincial-Visitation*, not by down-right plundering of the Clergy, Church-wardens, and the poor and rich Sinners; (he knew a way worth two on't, the other had been the ready way to be hang'd, for *Edward* 1. was neither *Bigot*, Fool, nor Coward,) for *He* (saith *Mat. Parker*) being the Popes Creature, went a visiting (as some do now a days) *without any Commission* from the King: no strange thing in *those* days, more strange in *our* days, now that they have not (as formerly) a Pope to back them, and whose Creatures they were *in despight of the King*; But this crafty *Robert Kildwardby* play'd the Fox in his Visitation; and *Se donis* (saith the Historian) *non imperitando sed artificiose, ut fures sui ordinis solebant, quadendo locupletavit*: that is, He enrich'd himself and fill'd his pockets, but how? not by an open violent way *of force and command*, but craftily, with *sleight of Hand and Tongue*, (as the Brethren of his Order are wont to do) pick'd their pockets with a *parcel of fair words*.

Antiq. Brit. Ec. p. 196.

Why? that's better yet, then the *Hectoring way*, Come—Clergy-man—*deliver*, your *Purse*, your Purse—— for Procurations, Visitations, *&c.*

The Naked Truth on't was, the Pope (*Nicholas* 3d.) had a Cardinals Capp at *Robert*'s service, if he would come up to the price on't, and bid like a Chapman; but all the craft lay in the catching —— the Money to pay the purchase.

Whereupon

Whereupon *Kilwardby* does not go in the old Road of Procurations, Synodals and Visitations, that (even in those times were not onely grumbled at by (the Slaves) the Inferior Clergy, but many Canons and Decrees made against the same; (see *Naked Truth* 2d. part.) And therefore *Robert* went *another way* to work, namely, the way of *Lounes*, or *Gifts*, (for they have often proved one and the same thing, though the publique Faith has been surety and bound for repayment,) And therefore —— *Se donis artificiose suadendo locupletavit*, he *wheedled* them out of their Moneys with a parcel of fair words; (why? that's *fairer play*, then to *Hector* and *Brow-beat* the Clergy out of their Moneys with threats of Suspension, Excommunication, the Devil and the Gaol.

But *Rob.* had no sooner done his Business, and won the Game, most neatly and above-board, filling his Coffers, but he begun to take pleasure (as *Misers* do) in looking upon the Beauty of his mighty Treasures, and lik'd their looks better then that of a Cardinals Cap; but *Old Nick* (the Pope) heard of his good luck, (for he had Spyes that told him all along how the Game went, and what good fortune the Archbishop had, and how he thrive in his *Visitation-Provincial*) whereupon *Nichol.* the Pope forthwith sends for him to *Rome*, and is resolved to *go snips*, and *half Stakes*, and therefore crys —— *half mine*, and bids him devide the booty —— these are *not my* words, nor the comment of a *Hobbist* and a *Papist*, but the *very words* of the Historian of those times, —— *A* Nicalao 3. *papa* Romam *ad pretium participandum accitus est; ab eoq; Cardinalis Hostiensis & portuensis Episcopus creatus est*: For *half* of *that Money* the *Pope* made him *Cardinal* of *Ostia*, and Bishop of *Portua*. *Antiq. Eccl. Brit.* 196.

I have heard of many a Thief that has rob'd poor Men of 500 *l.* and been condemn'd, and yet have got a Pardon; And the *Popes-Collector* for *Peter-Pence* (*Polidor Virgil*) does as smartly observe upon them and their *Trucking for Souls* and Benefices, (*Lib.* 17. Hist. *Anglia.*) Legem *nunc prope eversam*, &c. telling *what feats* in those days *Money could do* in the Spiritual-Courts, and amongst Spiritual Men, and to purchase a Benefice, a Bishoprick, or an Archdeaconry; but now a days there is *a Law against* Symony, and an Oath against Symony; *yea, yea*, so there was in those days. *Polyd. Virg.* 322. *H. Ang.*

Thus *that Pope* was his Crafts-Master, and kill'd two or three Birds with one stone; you heard how *dear he sold*, and what a mighty price he got for a *Cardinals Cap*, and *a pair of Lawn-Sleeves*; and one would have thought he might have sit down contented, and have slept quietly for that night, and never have writ *Diem perdidi* upon his Beds-head: But this was but *a Lean-days-work* in comparison of what he got by the very same *Bargain*, namely, The *Vacancy* of the Arch-bishoprick of *Canterbury*, which was as good to him as *ready Money* in his Purse. It would not be long upon his hands, such Ware (as that) will *off* to one or other, or perhaps, he had promised the Gift and Donation thereof to *one of his Harlots*, no strange things even in those days.

For his Wench, or he (I know not which) contracted for the said Arch-bishoprick with *John Peckham* (the fairest Chapman) and a notable Blade at the Canon and Civil Law; an *Advocate*, a glib *Hackney-Tongue* he had in his head, (says *Matthew Parker*) *Lugduni cum esset, Jure civili atq; Pontificio operam dedit, in quâ causas tantâ furis peritiâ tractavit*, &c. A notable bold Fellow (it seems he was) *at the Bar*, and (*as is usual* to such as are so well stock'd with impudence) he *knew it as well*, and look'd big, and high, and staring, surly, and grim, *Gestu, incessu, & sermone glorioso & elato fuit*. And yet all those mighty vertues would not help him to preferment, but that he truckl'd under-hand with the *Popes Wench*, he knew the *way to the Wood*, and *how the Market went* as well as another; and therefore in plain *down-right-Symony* (without the ceremonious equivocation of a *Game at Tables with the Patron*, buying a *foundred Jade* of him for 100 *Guinnies*, or *making Friends* to his Wife or *Miss*,) he became bound to the Pope in 4000 Marks, (a wonderful summ in those Days) and was esteemed above Seven Years purchase at that time for the said *Holy-See* of *Canterbury*. *Mat. Paris. Hist.* p. 98, 99.

A good round ſumm for *poor John Peckham* (for ſo he ſtyl'd himſelf) to ſoften the Hearts and melt into Money his *Province*, that had been reap'd and fleec'd a little before by *Rob. Kildwardby* his immediate Predeceſſor, *Poor John* came but to the gleanings and picking of Wool; but its no matter, in 13 years (for ſo long he ſat Archbiſhop) he *paid off* his Bond to the Pope, ſaw it cancell'd, advanc'd all his Kindred to great eſtates, and left (all charges borne and debts paid) to his Executors 5305 *l.* 17 *s.* 2 *d.* and *q.* (making *Nicholas* of *Knovile* Rector of *Maidſton*, and *Simon de Greille* his Executors.)

Antiq. Eccl. Brit. p. 206.

Jo. Buleus. Scrip. Brit. cent. 4. c. 64. p. 348. 349. *Godwins Catal.* p. 78.

A *vaſt ſumm*, in thoſe times, eſpecially conſidering how poor and *inſolent* he was when he firſt made the bargain with the *Pope* or his *Lemman*, and enter'd into Bond; nay, and to *his dying day* he kept the old ſtyle, calling himſelf in his Letters conſtantly, *Poor John Peckham*, (like the blind Beggar of *Bednal-Green*) for good people enrich'd him out of meer charity and in compaſſion of his pittiful crys and importunate begging; and none could imagine, till their deaths, that they were worth a Farthing, all debts paid.

Thus he begun ſome of his Letters, *Johannes frater* Cantuarenſis *Eccleſiæ ſervus humilis, qui Regi ſuiſq; Miniſtris audaciter reſtitit*, &c. In Engliſh —— *Poor John* a Fryar of *Canterbury*, the Churches humble ſervant, that always ſtoutly rebell'd againſt the King and Court, *&c.*

But though he was *hard enough* for this King (*Edw.* 1.) as ſtout as he was, yet the *Pope* was *too hard* for *poor John*; 'tis ill halting before a Cripple.

For he was no ſooner *well warm* in the *See of Canterbury*, and found the vertue and comfort of *Lambeth*, but he begins to caſt about how he might *cheat* the Pope his *Patron*, becauſe, quoth he, to deceive a deceiver is no deceit, and the 4000 Marks is a Symonical Contract, and being a cunning Lawyer, and alſo loving his Money, moſt ungratefully he went about to chouſe the Pope of the Money, thinking he had Law enough of his ſide; and that a Simoniacal Contract and Bond is *ipſo facto* void in Law and of no effect, ſtrength nor vertue.

But the Pope preſently ſmelt him and his Tergiverſations, and was as *cunning* as *Peckham* was *crafty*, and was reſolv'd to rub up his memory and teach him better manners then to *forget his Creator*; and therefore without any dallying or *Shall I? Shall I?* he makes *no more a do* but fairly curſt the Archbiſhop by Excommunication (ſent over and) nail'd on the Cathedral Church doors of *Canterbury*, and alſo a Bull of Deprivation; upon condition tho', That if *John* paid the ſaid 4000 Marks (the ſubject of the Quarrel) to the *Lucan-Merchants* within one Month after demand,) the *Pope* and *Peckham* would be as good Friends as ever.

John Peckham thought of having a fair hearing at the Bar, and Advocates and Councel on both ſides, or perhaps *John* would have pleaded *his own cauſe* to make void the Bond; but *ſome are Wiſer* then *other ſome*; the Pope knows a trick worth two on't, and without more adoe, ſends him to the Devil, and deprives him of his Archbiſhoprick, except as before excepted.

In ſhort, ſeeing he had *met with his match*, there was no remedy but the Money muſt be paid, not a Farthing bated of the Principal; onely the Pope gave him *a Years time* (inſtead of the ſaid Month) for the payment of ſo immenſe a ſumm.

Of all which hard Meaſure *Poor John* Complains in his Letter to the Pope, in theſe very Words. —— *Ecce me creaſtis, & quanto creatura a ſua naturaliter appetit perfici creatore, ſic in meis oppreſſionibus cenſeo per vos recreandum. Sane nuper ad me pervenit Cujuſdam executionis Litera horribilis in aſpectu & auditu terribilis, quod niſi infra menſem mercatoribus Lucanenſibus cum effectu de quatuor millibus in arcarum qua in* Romana *Curia contraxi, extunc ſuæ excommunicationis ſententia innodatus, & in Eccleſia mea & aliis. Majoribus pulſatis campanis, accenſis Candelis, excommunicatus denuncior, ſingulis diebus Dominicis & feſtivis. Hanc tam grandem ſolutionem impoſſibilem ſibi futurum, reſcribit*, &c.

A great

A great deal of *heavy ſplutter* he had *(poor man)* all the dayes of his Life, whileſt he ſat Archbiſhop, what with the *Pope on one* ſide, the *King on the other*, and the *Auguſtine Monks* of *Canterbury*, who were wonderfull Rich, and well worth the ſhearing and fleecing; and therefore he would have gladly have been *at it* amongſt them with *Viſitations*: But they ſtood *upon their guard*, defy'd him, and bid him *come at his Peril*, or dare to meddle with their exempt Churches, of *Menſtre*, *Chiſtelet*, *Nordborne*, *Middleton* and *Faverſham*, &c. And that they would ſuffer *none to viſit* them but the *Pope* and his *Legate*; which Priviledges they conteſted with him *Anno* 1293. and maintain'd that they were no other than the Priviledges of their ancient Foundation granted by *Auguſtine* the Monk, *Apoſtle of England*, (the Popes Apoſtle) and *firſt* Archbiſhop of *Canterbury*; and confirmed by Pope *Boniface*, *Agatho*, *Cœleſtine*, *Calixt*, *Innocent*, *Urban*, *Eugenius*, *Lucius*, *Alexander*, *Gregory*, *Innocent*, *Alexander* and *Honorius*.

Chron. VVill. Thron. col. 1960, 1961.

Anno Dom. 600. or thereabouts.

But *Peckham* after a weary life took occaſion to dye, and there was an end of his Conteſts, his Creator (Pope *Nicholas*) departing his buſie life a little before him, but firſt calling all his Cardinals into his Bed-chamber, where he lay upon his Death-bed, and by the Prerogative of his Power, degrades them every man, and makes as many *Friar-minor's* (of *his own Order*) *Cardinals* in their Rooms, and charging them upon his Benediction to chooſe none but *Friar-minors* into the *Papal-Chair* for ever. Which they performed *to their utmoſt*, and untill *Sextus* 4. was Pope, there was always a *little-Pope* lurking among the *Fryar-minors*, and he had his *Cardinals*, and *pardon'd Sins* (I'le warrant) as well as the beſt Pope of them all; only he ſold his Indulgences much cheaper and a better Penniworth.

Saxonia, l. 8. c. 35. Cent. Magd. 13. c. 10. col. 1091.

This miſchief hapned *An.* 19 *Ed.* 1. and by *Peckham's* death, the King was freed of a *Tyger of a Prieſt*, that alwayes reſiſted his Majeſty *tooth and nayl*, threatning and vapouring with his Bell, Book and Candle: But after their death, the King took heart, as by a memorable Example in our Common-Law Books happening at this time, may appear; before the Statute of *Carliſle* againſt Popes Bulls and *Proviſions*: For, *A Subject of this Realm procured a Bull of Excommunication* from the Pope againſt another Subject, and gave notice thereof to the Treaſurer of the King; for which offence, *Le Roy voluyt quil uſt eſte tray & pendus*, The King willed he ſhould be drawn and hang'd as a Traytor.

Here's an Inſtance (Mr. *D. D.*) as pregnant as your 25 *Ed.* 1. againſt the Popes Uſurpations: But this was no thanks to *John Peckham* Archbiſhop of *Canterbury*, and the reſt of the Biſhops. For all reſiſted, all the Clergy, and did *as much* miſchief as *in them lay*: But the King and Parliament *got the day*, An. 7. *Edw.* 1. and made *John Peckham* the Archbiſhop Recant his diſſolute Canons made in the Convocation (at *Reading*) in theſe words:

'*Memorandum quod venerabilis Pater* Johannes Cantuarenſis *Archiepiſcopus, venit coram Rege & Concilio ſuo in Parliamento Regis ſancti Michaelis, anno Regni Regis ſeptimo, apud* Weſtm. *& confitebatur & conceſſit quod de Statutis, Proviſionibus & Declarationibus eorundem, quæ per ipſum promulgata fuerunt apud Reding, menſe Auguſti, Anno eodem, inter quaſdam ſententias Excommunicationis quas idem Archiepiſcopus ibid. promulgabat;*

Clauſ. 7 *Edw.* 1. *m.* 1. *dorſo.* Revocationes Proviſionum Concilii *Reading.*

'*Primò, deleatur, & pro non pronunciata habeatur illa clauſula in prima ſententiâ Excommunicationis quæ facit mentionem, de Impetrantibus literas Regias ad Impediendum Proceſſum in cauſis quæ per ſacros Canones ad forum Eccleſiaſticum pertinere noſcuntur.*

'*Secundò, quòd non Excommunicente Miniſtri Regis, licet ipſi non pareant Mandato Regis, in non capiendo Excommunicatos.*

'*Tertiò, de illis qui invadunt Maneria Clericorum, ut ibi ſufficiat Pœna per Regem poſita.*

'*Quarto, quod non Interdicat vendere victualia Eboracensi Archiepiscopo, vel* '*alii venienti ad Regem.*

'*Quintò, quod tollatur Magna Charta de foribus Ecclesiarum; Confitetur eti-* '*am & concessit, quod nec Regi, nec Haredibus suis, nec Regno suo Angliæ, rati-* '*one aliorum Articulorum in Concilio Rading, Contentorum nullum prejudicium* '*generetur in futurum.*

In English thus.

'Be it remembred, that the Reverend Father *John* Archbishop of *Canter-* '*bury* came before the King and the King's great *Council* of *Parliament*, in '*Michaelmas* Term, at *Westminster*, in the seventh Year of his Reign, and 'confest and acknowledged, that— of the Laws, Provisions, and Declara- 'tions, which were by him Promulgated at *Rading*, in the Month of *August* 'last past, amongst other Sentences of Excommunication which the said 'Archbishop did there pronounce: First, Let that clause in the first Sentence 'of Excommunication (*pronounced against all those that obtain the Kings Pro-* '*hibition to hinder Process in Ecclesiastical Courts, of such Causes as are known to* '*appertain to Ecclesiastical Cognizance and Jurisdiction*) be made null and void, 'and stand for nothing, as if it had never been made; as also,

'Secondly, That the Kings Ministers of Justice shall not be Excommuni- 'cated, although they do not obey the King's Mandates for apprehending 'such as are Excommunicate. (*Note by the way then that the Writ* de Ex- 'communicato capiendo (the *onely Weapon of Ecclesiastical Jurisdiction*, and 'the onely Prop of Ecclesiastical Courts) *was not Common Law, but long after,* '(*only Statute-Law,*) *and but in some Cases neither:* 5 Eliz. 23. *The* Queen '*finding* (*that since the mist of Superstition was vanish't by the Sun-shine of the* '*Gospel, the People could not discern any Terrour in the Thunder of Excommunica-* '*tion for every petty cause, and therefore*) *that without the temporal Sword was* '*also drawn to back it, her new High-Commission-Court, and consequently all other* '*Ecclesiastical Courts* (*that had no Weapon but the Spiritual Sword of Excommuni-* '*cation*) *could strike no Awe, Terror nor Reverence into the obstinate and contu-* '*macious; much less into Delinquents.*)

'Thirdly, That the Punishment inflicted by the King alone, upon those 'that Invaded the Clergy-mens Mannors, should be held sufficient.

'Fourthly, That he would not hereafter interdict and forbid any one from 'selling any Meat or Drink to the Arch-bishop of *York*, (*Whom the proud* '*Prelate had Excommunicated about a Quarrel betwixt them for Precedency*, &c. '*And therefore he thought thus to famish him, as happened after to* Jane Shore '*Excommunicate: God deliver men from a furious Bigot and Proud Prelate, when* '*he has Power to be Mischievous*;) or any other that comes to the King.

'Fifthly, That *Magna Charta* be taken off from the Church doors; (*For* '*you must know, that the Impugners of* Magna Charta *were in this Synod of* Ra- 'ding *again declared Excommunicate; which the King and Parliament did dislike,* '*and would not suffer any such Sentence of Excommunication to pass, except for* '*things thought worthy and deserving the same, in the Judgment of King and* '*Parliament, who were Judges also even of the timing of an Excommunication,* '*even in particulars, which had* (like the Impugners of *Magna Charta*) *been* '*adjudged formerly to deserve to be struck with that Thunder-clap, that grew so* '*frequent, it lost its Terrour*;) the said Arch-bishop also confesses and does ac- 'knowledge, and grant, that neither the King, nor his Heirs, nor his King- 'dome of *England*, shall receive any dammage by reason of any of the said 'Articles contained in the *Synod* of *Rading*.

Bless us! what work's here, to keep the Arch-bishop and his Clergy qui- et, that a King and Parliament must use all the skill and Power of *England* (which commonly 'till *Hen.* 8. was *all too little*) to bind these *Brats of Rome* (and Creatures of the Pope, and Symonists,) to the good Behaviour, and

to

to tye up their Hands and Tongues from doing the King, his Heirs, and his Kingdom of *England* any Miſchief.

And now (Mr. *Arch-deacon*) I have beſtowed ſome little Pains (you ſee) to draw you a *Picture in little*, of thoſe times of *Edward* 1. that you bring to make *ſomething to the purpoſe* of exalting your Eccleſiaſtical Hierarchy and Juriſdiction, (from the Proſpect of thoſe times;) and what Honour you have got to your Hierarchy by this Provocation, *Plume your ſelf with*; but, I dare ſay, the Reader will ſay before I have done with you, that you had done your Church as much Service in the Convocation, where the men of your little ray, of your Talent and Improvements, would liſten to your *Leges Angliæ* with great admiration; rather than thus to neglect your great imployment (there) by this impertinent Diverſion of Writing and publiſhing *the Laws of England*, in which you have no more skill nor ability than you have in undertaking to Anſwer the *Naked Truth*.

But to take a little further View (with the Reader's Patience) of thoſe Popiſh times of King *Edward*, &c. before *Hen.* 8. which (the Arch-deacon thinks) do make *ſo much for his Turn*.

Afflictions ſeldom come alone, as poor *John Peckham* found true, by ſad Experience; for beſides, that there was no help for it, but the 4000 Marks muſt be paid, or the Symoniſt Arch-biſhop loſe both Heaven and Earth, King *Edward* alſo for his Wars with *Scotland* was as needy of Money as the Pope, and he borrowed by way of *Loan* a whole Years Revennue of the Profits of the ſaid Arch-biſhoprick, and that Loan (poor *John* Complains) being little better than a *Benevolence*, came in a very ill time; For, *Robert Kilwarby* the late Arch-biſhop, and before him his Predeceſſor *Boniface*, had left the Arch-biſhoprick lean, cadaverous, forlorn, delapidated and Poor, the People too were exhauſted by Wars and Seditions:

For if they had had it, he could not (*he would not*) have wanted it; and the Pope too reſolved that if the Arch-biſhop or the People had it, he alſo could not (*would not*) want it; (as his Brother *Pope* uſed to ſay) he could never want Money ſo long as he could hold a Pen in his hand to write *to his Aſs*, (meaning) *England*; for the whole World *had* not (I had almoſt ſaid *has* not) ſuch Religious Zealots and *Bigots*, that would *run at all*, right or wrong, in the Cauſe of *Religion*, *Religion*, (as *Hud.* ſayes) *whoſe Honeſty they all will Swear for, though not a man of them knows wherefore*.

For the ſubtle *Italian* Papiſts that ſtand near, and ſees within the Scenes, the Lives of Popes and Cardinals, *&c.* underſtand the Juggle, and will not give *two Pence a piece* for an Indulgence, that here in *England* will go currant for a *hundred pounds*; whilſt the modeſt Papiſts at *Rome* ſmile at the known pious Frauds, and the reſt *Laugh* right out, or (at leaſt) *in their Sleeves*.

But to return———

Though the *Pope* Bubled poor *John Peckham*, as aforeſaid, He alſo after he had got a little heart (*Papa ad exemplum*) does endeavour to Hector or Wheedle the King out of ſome Money by Texts of Holy Writ, (the *very ſame* that ſome *Religious Bigots* have made uſe of, to as vile ends in our times) in an inſolent Letter to his Majeſty, written 9 *Edw.* 1. beginning with theſe very words—— *Excellentiſſimo Principi, ac Dom. Edvardo, Dei gratiâ Illuſtri Regi Angliæ, Domino Hiberniæ, & Duci Aquitaniæ*, &c. *Johannes permiſſione divinâ Cantuarenſis Eccleſiæ miniſter humilis*, &c. Which ſee at large in *Spelman*; and after ſome Complements, he falls on in downright Earneſt— *quia tamen oportet Domino magis quàm hominibus obedire— & ad prævaricationem Legum illarum, quæ divina Authoritate abſque omni dubio ſubſiſtunt, nullâ poſſumus humanâ conſtitutione ligari, nec etiam Juramento*— That is (in plain Engliſh) the Arch-biſhop told the King, he would be *his humble Servant*, and as loyal a Subject as the beſt, *but onely* that he was bound to *obey God*

Spelman's Concil. p. 341, 342.

Acts 5. 29. *God rather then men*; and that no humane Laws, no though he had Sworn to obey them, ſhould tye or oblige him to the breach of thoſe Laws which are founded upon *Divine Authority*.

Of which, he and the Pope were the *Interpreters* and *Commentators*; he might as well have told the King, he would be *his humble Servant, when, where*, and in *what* he liſt.

Iſa. 10. 1. For preſently after he brings that of *Iſa.* 10. 1. to vanquiſh the King and Parliament that made him *Recant* (his own *Canons*) two years before; *Dicente Domino per Prophetam, Væ qui condunt Leges iniquas*, &c. Wo unto them that Decree unrighteous Decrees, *&c.* (meaning the Statutes made by the King and Parliament;) for ſo he goes on— *quia igitur ab antiquo tempore inter Leges & Magnates Angliæ, ex parte unâ, & Archiepiſcopos, Epiſcopos & Clerum ejuſdem Regni ex altera, duravit amara diſſenſio, pro oppreſſione Eccleſiæ, contrà Decreta ſummorum Pontificum, contra Statuta Conciliorum, contra Sanctiones Orthodoxorum Patrum, in quibus tribus ſumma auctoritas, ſumma veritas, ſummaque ſanctitas conſiſtunt, ſupplicamus Regiæ Majeſtati*, &c. *huic periculoſæ diſſentioni dignemur finem apponere ſalutarem, cui finis aliter imponi non poteſt, niſi vos ſublimitatem veſtram prædictis tribus, ſcilicèt Decretis Pontificum, Statutis Conciliorum, & Sanctionibus Orthodoxorum Patrum, juxtà Domini beneplacitum cùm Catholicis Imperatoribus dignemini inclinare, ex his enim tribus ſunt Canones aggregati, & jura Coronæ veſtræ Chriſti Coronæ ſupponenda, cujus ſunt Diadema & Sponſæ ſuæ monilia, univerſa Eccleſiaſtica Libertates,*— (All which are moſt *emphatical* words, and moſt *apt* for our purpoſe *to ſtop the Arch-deacon's Mouth*, that would have the preſent Church of *England* and its Juriſdiction derivative from *Edw.* 1. and *Edw.* 3. Nor do I know any man more able (in all Hiſtory) to write all that could be ſaid for Eccleſiaſtical Juriſdiction, Canon-Law, or Civil-Law, than the ſaid *Peckham*; nor can any thing better repreſent the poſture of Affairs in *England* as to Eccleſiaſtical matters, than the ſaid Letter, which I will Engliſh faithfully, as followeth——)

'Becauſe (quoth the Archbiſhop) there has been *of old* and *long* has con-'tinued a bitter Diſſention betwixt the King and Parliament of *England*, 'on the one part; (God grant they may alwayes be ſo, (as they ought to be 'but) *one part*,) and the Archbiſhops, Biſhops, and Clergy of this Realm, *on* 'the other part, to oppreſs the Church, contrary to the *Popes Decrees*, con-'trary to the *Canons of Councils*, contrary to the Sanctions of the *Orthodox* 'Fathers, in *which three* conſiſts the *Supream Authority*, the *greateſt Verity*, 'and the *choyceſt Piety*: We intreat your Royal Majeſty, that we ſhould 'vouchſafe together to put an end to this dangerous Diſſention and Differen-'ces, which can never be concluded, *except you* will pleaſe to *ſubmit* your 'highneſs to the ſaid *three things*, namely, the *Decrees* of *Popes*, the *Canons* of 'the Synods, and the *Opinions* of the ancient *Orthodox Fathers*, according to 'the Command of the Lord, and after the Example of Catholick Kings:

'For *of theſe three* are the Canons made, and the Rights of your Crown *muſt* 'ſubmit to the Crown of Chriſt; the Churches Rights and Liberties, being 'the Diadem of Chriſt and the Ornament and Jewels of his Spouſe, *&c.*

Whence I make theſe plain Remarks.

1. That as the Devil (Tempting our Bleſſed Saviour) accoſted him with Holy Scripture in his Mouth, ſo does this filthy Symoniſt talk Scripture Language to the King and Parliament, whilſt he himſelf *hated to be Reformed*.

2. That there was and has been an old Feud, Difference and Diſſention, (and cannot poſſibly be otherwiſe) where the *Layety* are Governed by *one Law*, and the *Clergy* by another; the Layety a diſtinct and peculiar Party, *on the one part*; and the Clergy with other deſigns, a party in Oppoſition to the Layety, *on the other part*. The Devil and the Pope brought in that diſtinction of *Layety* and *Clergy*, (not God and Scripture,) and it was never a quiet World in *Chriſtendome* ſince that time of making that diſtinction, which *God never made*.

3. That

3. That when the King and Parliament Thwarts the Clergy and the Canons of their own deviſing, and made to gratifie (as thoſe of *Rading* aforeſaid) only their Avarice, Ambition and Revenge; yet *that* is called——Oppreſſing the *Church of God.*

4. That Kings *muſt* alwayes (under the notion of ſubmitting to God and Chriſt) *ſubmit* their Scepters, Crowns and Dignities, to Religious Zealots and Bigots, *when they get the Power*; and they'l have it too, or they'l want of their will.

5. That the *Clergy, Archbiſhops and Biſhops* accounted themſelves, and were taken and accepted for the *Church of England.*

6. That the *Pope* was *Head* of this Church, *his* Decrees *their* Rule and *Canons* to walk by, and carry on their Eccleſiaſtical-Courts and Juriſdiction.

7. That *their Laws* were contrary to the ſence of the King and Parliament.

8. That the King and Parliament were *ſometimes* (though but a *little, little time*) too *hard* for thoſe Archbiſhops, Biſhops and Clergy, of whom the Pope was Supream head.

9. That it is impoſſible that our preſent Archbiſhops, Biſhops, and Eccleſiaſtical Juriſdiction, can derive their Authority for Eccleſiaſtical Courts from the Popiſh Arch-biſhops, Popiſh Canons, Popiſh Biſhops (that had the Pope for their head) ſince our Clergy, Archbiſhops and Biſhops, do *renounce* the Popes Supremacy.

10. That the *Eccleſiaſticals* before *Hen.*8. (whilſt the Pope was their head) look't upon the *Kings* of *England* as their *Inferiours*; and that the *King* and Parliaments Sentiments and Decrees ſhould *truckle* to *theirs*; And if ſome had not ſome ſtrange Reliques, they would not dare (as *this Archdeacon does*) to write, and defend a Juriſdiction and Courts in *England,* without ſpecial Authority and Commiſſion from the King.

And for him to ſay, They Keep Courts by Common-law, is the idleſt of all his dreams.

1. Becauſe before *Will. the Conqueror* there was never any Spiritual Courts Kept diſtinct from the Hundred-Courts; and if they have right to keep them there at the Bayliffs houſe, let them come, but inſtead of Chancellours, Surrogates, and Officials, and Archdeacons, muſt ſit for Judges there (as now and of Old) two honeſt Freeholders; let them come then, with their *Eccleſiaſtical Courts founded in the Common-law* before *William* the Conquerour.

2. The Common-Law (*this D. D. calls, p.* 51.) long and granted Uſe in the whole Land; but then if they plead for their Eccleſiaſtical Courts according to ancient uſe and cuſtome, they muſt keep them in Places, Times, and by ſuch Laws and Judges, as were of the ancient uſe and cuſtom.

3. The Common-Law of *England* is ancienter than our Chriſtianity; but Biſhops, as now in *England,* much leſs Archbiſhops, (for *Auſtin* the Monk (ſent hither by the Pope) was the firſt Archbiſhop) and much leſs Archdeacons, are the *Inventions of men,* and *the favour of Kings,* at firſt, of Popiſh Kings; for before *Auſtin* the Monk, *England* had neither Lord Biſhops nor Lord Archbiſhops after the manner they are now, therefore neither they nor their Courts (as now kept) have any foundation in *Common-law.* *Anno Dom.* 597.

4. By *his own ſhewing,* that Edict of *William the Conquerour* enjoyns that no Biſhop nor Archdeacon hold Pleas any longer in *Hundret,* nor bring any Eccleſiaſtical cauſe to the Judgment of Secular men; Therefore *William the Conquerour* (the Popes Champion) brought with him this new diſtinction of *Clergy and Layty,* and *Eccleſiaſtical Judges* and *Secular Judges*; for it ſeems Eccleſiaſtical Cauſes (as well as Secular) were brought in the Hundret Court *to the Judgment* of *Secular men,* not Eccleſiaſtical men.

5. The ſaid Proclamation ordains every man to do right to God and the Biſhop, not according to the Hundred, but according to the Canons and Epiſcopal Laws.

Which anſwers the greateſt Streſs of the D. D. Anſwer, The Conquerour with the Pope brought in the Canons and Epiſcopal Laws, and when the Pope's head was cut off and his Supremacy taken away, vaniſh alſo did his Canons and Epiſcopal Laws.

And the Popiſh King and Parliament in *Hen.* 8. time *knew it as well*, and therefore when they had made the King *Head of the Church*, as well as *State* (a fatal *diſtinction* of Church and State, and often makes a Kingdom divided againſt its ſelf) cutting off all Appeals to *Rome*, 24 *H.* 12. (in the very next year) they found a neceſſity to abrogate all Popiſh Canons that were contrariant to the Kings Prerogative, and the Laws and Statutes of this Realm, but ſuch as were not ſo contrariant and repugnant to remain in force.

And to that purpoſe there was to be a Book of ſuch Canons compiled by thirty two Commiſſioners, *party per pale*, one moyety *Clergy* and the other *Lay*; but they did nothing, and ſo that *project* in the Statute came to nothing; And for my part, in the Knowledge I have in the ancient Councils and Canon's, (in the making whereof the Pope had the great hand) they might as well *ſeek a needle* in a bottle of Hay, as ſeek for Canons (amongſt the *old* ones) ſuitable to the *new face* of our Church when it had loſt its *old* wonted *head*, that had Authorized and Father'd the *Engliſh* Church and all Eccleſiaſtical Juriſdiction from *William the Conquerour*, till 24 *Henry* 8. which was 467 long years, and during the *weary* Reigns of twenty Kings together; who were ſo *tyred* with the Pope's Inſolence, that ſome of them (as King *John*) meditated rather to turn *Turk*, than undergo the Infamy as well as Tyranny and Cruelty, in being (all his Reign) ſo ſhamefully *Prieſt-ridden*; complaining and bemoaning himſelf, that after he ſubjugated himſelf and his Scepter to the *Pope* of *Rome*, nothing proſper'd that he undertook ever after.

Therefore hard is the fate of *that Man*, much *more of that King* and Kingdom, that are under the Tyranny of *theſe Bigots*.— How do they wreſt the holy Scriptures to *ſurrogate* their prepoſterous *Hierarchy*, as did the ſaid *Popham* Archbiſhop, in his ſaid Letter to the King, (*Edw.* 1.) aforementioned, quoting—*Mat.* 16. 19. *Whatſoe're thou ſhalt bind on earth ſhall be bound in Heaven:* and threatning the King *with death*—— from *Deut.* 17. 12. *And the man that ſhall do preſumptuouſly, and will not hearken unto the Prieſt, (that ſtandeth to miniſter there before the Lord thy God) or unto the Judge, even that man ſhall dye.*

Then, *he* threatens the King with *Deut.* 17. 18, 19, 20. and with *Luk.* 10. 16. *He that heareth you, heareth me, and he that deſpiſeth you, deſpiſeth me*; *And he that deſpiſeth me, deſpiſeth him that ſent me:* which (ſaith the Archbiſhop) St. *Dyoniſius* expounds——*Ierarchis in his quæ agant Ierarchicè, obediendum eſt, ſicut a Deo motis*——To the Hierarchy or Prelates in what they act as Prelates, we ought to obey them, as thoſe that are influenc't by God himſelf.

Then he quotes *Deut.* 17. 8, 9, 10, 11. and *Heb.* 4. and *Mat.* 17. 5. *Mat.* 28. 20. *Acts* 3. 22. *Mat.* 18. 19, 20. *Mat.* 18. 17. *Mat.* 10. 20. *as Impertinent as tedious to inſiſt upon*, concluding his Letter in a menacing way, —from *Lambeth*, *November*, *Anno Dommi* 1281. and the *third year* of his *Tranſlation.*

Inſtancing alſo (for his Platform and imitation in this his contumacy) the example of *Thomas Becket*, and *Boniface*, his Predeceſſors, as fierce and Seditious as himſelf.

But wiſe King *Edw.* 1. like his Grandfather *Hen.* 2. and his Father *Hen.* 3. would not ſo eaſily part with the Reins of Government; for he diſanulled (not only the *Rading-Canons* as aforeſaid,) but alſo the *Lambeth-Canons*, *Anno* 1281.

Even as his Grandfather *Hen.* 2. abrogated all the Canon Law (being then

then *Duke of Normandy*) and particularly the Canons of the late Councel of *Rhemes*, And by Proclamation forbidding (*Hugo* Archbiſhop of *Roan*) to put the ſame in Execution; and threatning Pope *Innocent* 2. that if he would not reſtrain the ſaid Archbiſhop therein, he would *turn Proteſtant* (ſo I tranſlate the words of the Kings letter to Pope *Innocent*;) *Minatus eſt Apertè divortium ab Apoſtolicâ ſede, niſi præſumptio illius Archiepiſcopi reprimeretur.*

Which ſo frighted the *Pope*, that he was glad to *knock under* and yield to the time; (foreſeeing a *Storm* approaching) he very wiſely *made fair weather* on't, (to uſe his own words;) ——*Quod prefectò quamvis Juſtum fuerit, & à nobis in Concilio Rhemenſi mandatum, pro ejus tamen charitate aliquando condeſcendere (quando non aſcendere poſſumus) debemus, et pro tempore, ipſius voluntati aſſenſum præbere.* That is (ſaith the Pope) ——'What was done in the Councel of *Rhemes*, was no-'thing but what was Juſt and right, and alſo by us Commanded; nevertheleſs for 'charity ſake we muſt be lowly and condeſcend then when we cannot climb and 'aſcend and be uppermoſt, and for the preſent, give our aſſent and conſent to the 'Kings will and pleaſure. And there had been a fatal *divorce* (or beginning of Proteſtaniſm) from *Rome* by another *Henry*, (*Hen.* 2.) long before *Hen.* 8. if Pope *Innocent* had been as ſtiff and inflexible as was Pope *Clement* to *Hen.* 8. *Mat. Paris. Hiſt. Ang. p. 96, 97.*

So that all along, thoſe (that pleaſe to obſerve our Statutes, Hiſtories and Chronicles, they) will find, that ever ſince our Eccleſiaſtical Juriſdiction was brought from *France* and *Rome* by *William the Conquerour*, ſometimes the Churchmen and (their head) the *Pope* had the *weather-gage*, and *ſometimes the Kings*, as they hapned to be ſome more *prudent*, ſome *more weak*, ſome more potent, and ſome in greater ſtraits than other; of which laſt condition, namely, when our Kings affairs were in a *Peck* of *troubles* and diſtreſſes, the Pope and his *Janizaries* (the Popiſh Prelates,) alwaies wrought upon their neceſſities, and (moſt unmanly) would *never* give them *fair quarter*, when they *had them down*; None ſo cruel as Women and cowardly Gownmen when they get men at advantage; many Inſtances whereof you may ſee in the reigns of King *John*, the King *Henries*, and the King *Edwards*, *&c.*

So that—*now* Canon-Law, *now* Statute-Law—*now* the Church, and *now* the State, *now* the Lord Arch-biſhops and Lord Biſhops, and *now* the Lords temporal and the Common's had the *upper-hand*: but the *Biſhops carryed* it for the moſt part, and alwaies at long run, whileſt they had the Pope or the High-Commiſſion on their ſide; And (even ſince) they have loſt thoſe *two main Pillars*, I do not ſee but it may be (yet) in great meaſure true, what the Learned *Spelman* ſayes was Currant (of Old) even to a Proverb,—— *Os Sacerdotis Oraculum eſſet Plebis*; *Os Epiſcopi Oraculum Regis & Reipublicæ*; Both King, People and Common-wealth *took all for Goſpel* that the Biſhops and Prieſts ſaid and perſwaded.

And therefore no wonder at what Mr. *Archdeacon* ſayes, *p.* 49. That our great Church-men had no ſmall hand in making all our Laws, both Eccleſiaſtical and Civil; and made bold to ſit upon the Benches with the Judges, in the Kings Palace and Court, in the Councel and Parliament; In the County, with the Earl and Juſtices of the County, in the Sheriffs County-Court with the Sheriff, and in the Hundred-Courts with the Lords of the Hundred.

All true to a Tittle; why, who durſt take them by the Lawn-ſleeves and ask them what they had to do there? They had as good have taken a Bear by the Tooth, the ſtouteſt Lay-man of them all.

Beſides, a Scholar was a rare Bird in thoſe daies; Ignorance is the Mother of Popiſh Devotion; and therefore neither Lords, nor Parliament-men, nor Judges, had any more Learning than needs muſt, no, nor skill in Laws.

So that the *Clergy did all*; who ſway'd the Kings Councels but they? who were Lord Chancellors, Lord Treaſurers, Lord Chief Barons, Lord Chief Juſtices, Maſter's of the Rolls, but they?

Was not *Nigel* Biſhop of *Eli* (in *H.* 1. time) *Lord Treaſurer*, and wonderful skilful in the Laws and Court of the Exchequer? Was not *Martin de Patiſhal Clerk* and *Dean* of *Paul*'s made *Lord Chief Juſtice* of the *Kings-bench* (in *H.* 3. time) be-

Bract. becauſe of his skill in Law? So alſo was *William de Raleigh* Clerk, made one of the Judges of the *Kings-bench*; *Henry de Stanton* Clerk, Lord Chief Juſtice of the *Common-pleas*; and the Parſon of *Oundell* in *Northamptonſhire*, made *Maſter of the Rolls*, with thouſands more, even to our times, and in man's memory; was not the Biſhop of *Lincoln*, *William's*, Lord Treaſurer? (ſo alſo Biſhop *Juxton* Biſhop of *London*:) And Archbiſhop *Laud* did *all in all* with King *Charles* 1. And in the Caſe of Ship-money, and the Loans and Benevolences, (*thoſe hard ſhifts*,) that good King might well repent that ever he followed ſuch precipitate Counſels.

Bract. Rot. Pat. 17. *E.* 2.

And therefore, (Mr. *Archdeacon*,) it is no great Credit to you (nor for your Juriſdiction Eccleſiaſtical) to quote all the 12 Judges and their Subſcriptions, to vouch your Citations in your own Name, and not in the Name and Stile of the King, becauſe that Opinion was ſubſcribed by 12 Judges,—

John Brampſton, L. C. J.	*Will. Jones.*	*George Crook.*	*Ro. Berkley.*
John Finch, L. C. J.	*Jo. Dinham.*	*Tho. Trevor.*	*Fr. Cranly.*
Humph. Davenport, L. C. B.	*Ri. Hutton.*	*George Vernon.*	*Ri. Weſton.*

For they were every man of them, except *Hutton* and *Crook*, condemn'd by Parliament, for betraying the Rights and Properties of the Kingdom in the caſe of Ship-money.

And therefore, (Mr. *Archdeacon*) I except againſt the Judgment and Opinion of your 12 Judges (very legally) in the conſtruction of the Statute of *Edw.* 6. 2. Alas! good men, to ſay otherwiſe, it was as much as their places were worth, (beſides the Terrour of the *Star-chamber*, and *High-Commiſſion-Court*, and indeed every Spiritual Court, which were then as horrible as the *Spaniſh* Inquiſition, and ſo much the more cruel that by the Oath *ex Officio* a man was bound to accuſe himſelf, which is *not* required by the *Inquiſition* of *Spain*.

And therefore ſome have obſerved, that when the ſevere part of the Law, as in Sentences, Fines, *&c.* has been put to the Vote in the *Star-chamber* and other Courts againſt Offenders, the *Clergy-Men there*, (who ſhould have been Exemplary in Mercy and Charity, and not for *ſummum Jus*,) were alwayes more rigid and fierce than the Laity.

As for Inſtance, when Mr. *Chambers*, 5 *Carol.* 1. ſaid (and only privately to the Privy Councel, call'd thither to anſwer for not paying Cuſtoms,) That *the Merchants in* England *were more wrung and ſcrewed than in foreign parts*:—— And what if it had been true? why may not our Laws ſcrew them, and enact bigger Cuſtoms and Exciſe, (as of Wines, *&c.* we do;) where's the great miſchief? Why; for this he was to be fined in the *Star-chamber*, (for the words are *not other where* actionable:) And the *Chancellour* of the *Exchequer* he was for fining him (for thoſe words) 500 *l.* ſo alſo voted the two *Lord Chief Juſtices*: Ay, but when it came to the Biſhops——Doctor *Neal* Biſhop of *Wincheſter*——cryes— 3000 *l.* then alſo Doctor *Laud* Biſhop of *London*———3000 *l.* At laſt the buſineſs was adjuſted, and the Fine ſettled——2000 *l.*

Therefore, (Mr. *Archdeacon*) do not vapour and tell us of the opinion of the *Judges* when *High-Commiſſion-Court* and *Star-chamber* were *up*; do not we know, who penn'd the Proclamation's; and who did the buſineſs, and every man's buſineſs that durſt ſtand in his way?

You may as well ſay, That Atturny General *Noy* was a great Lawyer; who doubts it? does it therefore follow that Ship-money (his Invention) was Legal? *Anno Domini* 1632.

And the Judgment of a whole Houſe of Commons might ſurely ſtand in Competition with the opinion of a ſingle Archdeacon, though he had ſome of the Judges on his ſide; although it was that Houſe of Commons in 1640. for not one in Ten of them were Rumpers.

Vote of the Houſe of Commons.

'Reſolved— That the Clergy in a Synod or Convocation hath no power to make Canons, 'Conſtitutions, or Laws Eccleſiaſtical, to bind either Laiety or Clergy without a Parlia-'ment: And that the Canons are againſt the fundamental Laws of this Realm, againſt the 'Kings Prerogative, Property of the Subjects, the Right of Parliaments, and do tend to Facti-'on and Sedition.

And therefore, your *Doughty work* and *Leges Anglia*, which (you ſeem) to commend as the ſence of a Convocation, and you their *Prolocutor*, ſaying, *p.* 66. 'So whether it ſeem 'good to the King and his High Court of Parliament, to augment or leſſen it (Eccleſiaſtical 'Juriſdiction) or to continue it as it is, *we*, (*we* again) ſhall ſtill maintain *our* Loyalty '(*that's kind*) and manifeſt *our* duty, and chearfully ſubmit *our ſelves*.

I am glad to hear it; if this chearful ſubmiſſion be the ſence of your Brethren, and that you have (Mr. *Archdeacon*) from them authentick *Letters of Credence* for this *Manifeſto*.

But I doubt it; for (certainly) your Brethren are better Scholars, and better principled than to own ſuch an idle and impertinent Diſcourſe as this of yours, that is throughout ſo *looſe*, futile, and tending to ſuch *arbitrary* Principles, that indeed none are *ſo fit to anſwer* you as a *Parliament*, if they do not think it beneath them to take notice of *ſuch a Prater*; that has ſo little Judgment as to think it poſſible to prove the Spiritual Courts and Juriſdiction, (*as now practiſed*) to be *Common-Law Courts*, much leſs *Statute-Law-Courts*; which is next to be conſider'd, in his

CHAP.

CHAP. III.

Whoſe Title *is*, *That*

KING *Henry* 8. did not, by renouncing the power pretended by the *Pope*, make void the Eccleſiaſtical Juriſdiction; neither was it void before it was reſtored by 1 *Edw.* 6. 2.

And to prove this Negative, he's *at it again* with his old way of *Queſtions*, but that he ſhews a little more warmth and wrath againſt Mr. *Hickeringill* in this Ironical Sarcaſm—*Pray Mr. Wiſeman where, and by what words did* H. 8. *cut off, as you ſay, all theſe ordinary Juriſdictions?*

Mr. *Hickeringill* told you enough of it in the Naked Truth, which read over ſeriouſly before you anſwer any more ſuch Books (*good Mr.* D. D.) He told you, that when the Popes Supremacy and Head was be-headed, and the King made Supreme Head of the *Church* (as well as *State*) and of the *Spirituality* as well as *Temporality*, by Act of Parliament:

The ſame King and Parliament devis'd alſo, and advis'd, by *what Laws* this new face of the Church (having got a *new head*, ſure it had a *new face*) ſhould be *guided* and *governed*.

Therefore the King and Parliament enact, that the King ſhall appoint Thirty-two Commiſſioners, not to make *new* Laws, but compile them out of the *old* ones; ſo that they were not repugnant to the Kings Prerogative, nor the Laws of the Realm.

But that was a thing impoſſible, for moſt of the Canons being forged at *Rome* (or Licenſed there, and Confirmed) and alſo they ſuppoſing the Pope Head of the Church (which was againſt the Laws of this Land) nothing could be done; and the reaſon is already given in the former Chapter, at large; ſo that leſs ſhall need to be ſaid to this Chapter, or indeed to the remaining part of his mighty Volume, or *Leges Angliæ*.

And truly, that King *Henry* 8. had ſo *much to do* to keep and ſecure his new acqueſts——(the Abby-Lands, Monaſtries, *&c.*) and to Counterplot the Pope and his Emiſſaries; and *on the other ſide*, the *Engliſh* Biſhops were ſo conſternated (at the ſudden and total downfal of their Brethren and Siſters (the Fryers, Abbots and Nuns) that they were in a *bodily fear*, leſt that King (thus fleſh't) finding the ſweetneſs of the Booty, ſhould hunt after more Church-Lands: And therefore Mr. Archdeacon needed not ask the Queſtion, *Was that watchful Prince aſleep?* no, (ſurely) nor yet the watchful Biſhops (I fear) did not ſleep very quietly, but were always troubled in their ſleep, crying out,——oh——*this fat Mannor is upon the go*——And theſe brave Walks, Houſes and Orchards are *a departing*——

And as dreams ſometimes prove unluckily true, ſo did theſe dreams; for ſoon after was (firſt) exchanged with the two Archbiſhops by the Satute of 37. *Henry* 8. 16. Sixty-nine fat and ſtately Mannors (named in the ſaid Statute) at one time from the *Archbiſhop of York*, and alſo a great many brave Country-houſes, and rich Mannors from the Archbiſhop of *Canterbury*, and from *Edmond* Biſhop of *London*; which See was particularly named in the Statute.

But ſome may ſay, that the Abby-Lands which the King *gave in exchange*, were not comparable in value to the ſaid Archbiſhops Lands and Mannors.

Who can help that? if they did not like thoſe Abby-Lands (I ſuppoſe) they might have let them alone.

Thus the King having been buſied in the 24*th* year of his Reign, with cutting off the *Roman Head*, and all *appeals* to *Rome*, then troubled with his Abby-Lands, beginning with the leſſer Monaſtries, 27 *Henry* 8. 28. *thoſe digeſted*, then the great Monaſtries and Nunneries, 31. *Henry* 8. 13. then the next year the brave Houſes, Lands and Revenues of the Templers, called the Knights of the *Rhodes*, and of St. *John* of *Jeruſalem*; 32. *Henry* 8. 24. then the *Free-Chantries*, Hoſpitals, *&c.* in 37. *Henry* 8. 4. and in this his *laſt year*, that *ſad exchange* with the Archbiſhops, and Biſhop of *London*, 37. *Henry* 8. 16.

I do not ſee any cauſe, Mr. Archdeacon, why any fleſh alive ſhould ſay, that either the King or the Biſhops *were aſleep* for Thirteen years together, in which time every one had work enough to be watchful.

The beſt on't is, that the *man* thinks he can anſwer all Mr. *Hickeringill*'s Arguments (in the Naked Truth) with a *Story* which he tells, *p.* 14. and ſo ſilly and ſo little quadrating with the queſtion in controverſie, that it is not worth the anſwering, nor his obſervation thereon———namely, that though the Lords (*of the Mannors*) were changed, yet the Cuſtoms, and Courts, and Officers were not changed.

No, were not the Cuſtoms, Courts nor Officers changed? God forbid, for then it muſt ſtill be a Cuſtom, that neither the Biſhop nor the Archdeacon may lawfully Marry: it will ſtill be a Cuſtom to excommunicate (as it was of old) all that did not pay the Pope the firſt fruits, and tenths, if the Cuſtoms be not changed; and a thouſand ſuch exceptions could I make, if it were not below me to take notice of all his idle and impertinent Whimſies and Stories, obvious enough to every learned and ingenuous Reader, without my remark or aſteriſque to expoſe it.

Nor does any body deny, but that King *H.* 8. willing to have a Divorce from Queen *Katharine*, from *Rome*, and *not able to obtain* the ſame, got it at home; the ſaid Statute of *Appeals* cutting off all *Appeals* to *Rome*, and enabling the Kings Courts, Spiritual and Temporal, to determine the ſame, "Any Forrein "Inhibitions, Appeals, Sentences, Summons, &c. from the See of *Rome*, &c. "to the Let or Impediment in any wiſe, notwithſtanding. 24. *Henry* 8. 12.

Whence note,

1. The deſign of the Statute is to cut off Appeals to *Rome*, this Realm of *England* being an Empire of it ſelf, governed by one Supreme Head.

2. Therefore *no need* of ſuch Appeals, when they may be with leſs trouble ended here within the Kings Juriſdiction, in Courts Spiritual and Temporal.

3. That Statute limits the cogniſance of all matters cogniſable in Spiritual Courts, to theſe Three ſorts——namely, *Cauſes Teſtamentary*, *Matrimonial*, or Divorces, Tithes, and Oblations, and Obventions; and if they can prove their Courts to be *lawful* Courts, and by lawful Anthority, who ever doubted but thoſe Three things were matters and cauſes of Eccleſiaſtical cogniſance? but they are not content to keep themſelves there; and therefore the great deſign (of the Naked Truth) is not *in the leaſt* to check their proceedings in *thoſe Three Particulars*, but their exorbitances in medling with Church Wardens, the Oath of Church-Wardens, exactions illegal and unconſcionable in their Fees, in deſpight of the Statutes, in Probate of Wills, Procurations, Sequeſtrations, Synodals, Licenſes to Preach, Viſitations, *&c.*

4. The Archbiſhops, Biſhops and Clergy in Convocation, in leſs than Twenty years after this Statute, found ſo little Authority in this 24. *Henry* 8. 12. for keeping Spiritual Courts, and exerciſing Eccleſiaſtical Juriſdiction (it coming in but by way of *Parentheſis*, and not the purport and main deſign of the Statute)

tute) that they all acknowledg and confeſs, *uno ore*, and 2. *Phil.* and *Mar.* that their Juriſdiction and Liberties Eccleſiaſtical, were *taken away*, and deſired their *reſtauration*; and ſurely *they* better underſtood their Eccleſiaſtical Juriſdiction in *thoſe* days, than *this* Archdeacon can poſſibly at this diſtance, in *theſe* days.

Laſtly, The *Temporal* as well as *Spiritual* Courts are enabled by 24. *Henry* 8. 12. to determine the controverſies in this Realm, without *Appeals*, and yet none of them take upon them to Sit without the Kings ſpecial Commiſſion and Authority, except petty-Hundred-Courts, *&c.* which are *Common-Law-Courts*; but ſo *are not* the Eccleſiaſtical (at beſt) further than Eccleſiaſtical matters may ſtill *by the Common Law* be tryed before the Lord of the Hundred, or his Steward and the Freeholders; and the Biſhop alſo and Archdeacon may be ſuffered to come into the Room; but whether they may come in without knocking, or muſt ſit or ſtand, be covered or uncovered, when they come there, by the *Common Law*, (it ſeems) it is *not* by (our *D. D.*) the *great Common Lawyer* as yet determined.

And therefore it is much better for the Archdeacon, at leaſt much more proper for him, to leave theſe doubtful matters (as whether 1 *Edward* 6. 2. be now in force, and how far, and to what Commiſſioners the 13 *Car.* 2. 12. does extend (wherein the Author of the Naked Truth would not peremptorily aſſert any thing) to the *deciſion* of a *Parliament*, or *wiſer* heads than' his own.

Then in *Chap.* 3. *Sect.* 2. the *D. D.* tells of another Statute, 31 *Henry* 8. 3. and cites the words, but moſt egregiouſly falſe; there is not one ſuch clauſe in 31 *H.* 8. 3. But if there were, as perhaps (I will not deny) ſomething to that purpoſe in another Statute, that Archbiſhops, Biſhops, *&c.* may wear the Tokens, and Enſigns, and Ceremonies of their Order; and whilſt they do nothing but what to their Office and Order does appertain, no body will trouble themſelves about them.

And more falſe alſo is what he would make 25 *Henry* 8. 19. ſpeak, as though by that Statute the Convocation hath power reſerved (by the ſame Act) of making *new Canons*, provided the Convocation be called by the *Kings Writ*, and have the Royal aſſent and Licenſe to make, promulgate, and execute ſuch Canons.

If this be true, I do not know but the *Lambeth-Canons* (exploded and condemned by Act of Parliament) and thoſe of King *James*, are all *Statute-Law*; for the Convocation (that made them) were called by the *Kings Writ*, and they were confirmed alſo by the *Royal aſſent*———

In a matter of this conſequence, let us turn to the Statute, and truſt our Archdeacon henceforward no further than our own knowledg.

That of 25. *Henry* 8. 19. begins thus———

The Title.

The Clergy in their Convocation ſhall enact no Conſtitutions without the Kings aſſent.

And as the Title, ſo the body of the Act, *Where the Kings humble and obedient ſubjects, the Clergy of this Realm, &c. promiſe* in verbo Sacerdoti, *that they will never preſume to attempt——promulge, or execute any new Canons, &c. unleſs the Kings Royal Aſſent and Licenſe be to them had, to make, promulge and execute the ſame*———

Now is this *D. D.* an honeſt man? when the Statute only *binds* them to *good behaviour*; namely, not to preſume without the Royal aſſent; but does *not enable* them to make any new, though they have the Royal Aſſent?

Falſe

Falſe alſo, *moſt impudently falſe*, is his next quotation of a Statute 37 *Henry* 8. 16. But if he mean 37 *Henry* 8. 17. ſtill it is falſe, either through Imprudence, or unparellel'd Impudence; for there is not one word to the matter in queſtion, but the whole Statute is only a Licenſe to Marry, a Licenſe for civil Lawyers to Marry; and that though they be Marryed, yet that ſhall not make them uncapable of being Commiſſaries, Chancellors, or Vicar-generals, or Officials; but does not create or conſtitute any Eccleſiaſtical Juriſdiction, or Courts to put them in.

Indeed, the ſaid 37 *Henry* 8. 17. is a clear and evident explanation of the 25 *Henry* 8. 18. that thereby the King and Parliament did look upon all Eccleſiaſtical Canons, Ordinances and Conſtitutions, formerly made, to be null, and void, and repealed, and of no effect by the ſaid 25 *Henry* 8. 18. ſaying, that *the Biſhop of Rome and his adherents, minding utterly as much as in him lay to aboliſh, obſcure and delete ſuch power given by God to the Princes of the earth, whereby they might gather, and get to themſelves the government and rule of the world, have in their Councils, and Synods Provincial——made divers Ordinances and Conſtitutions——And albeit the ſaid Decrees, Ordinances and Conſtitutions by a Statute made* 25 Henry 8. *be utterly aboliſhed, fruſtrate and*——

1. By this it is evident, that as the King, Pope and Biſhops had all work enough to look to themſelves, and that King *Henry*, and his Parliament, and Biſhops, were ſtill Popiſh; ſo if the Spiritual Courts had any Juriſdiction, yet they had none but by way of Parentheſis in the ſaid Statute of Appeals.

2. And *that only in cauſes Teſtamentary, Marriage*, or Divorce, *Tithes* or Oblations——

3. And to Judg of theſe, and determine, was impoſſible, becauſe they had no Canons, Decrees, nor Laws Eccleſiaſtical, by which to Judg and determine of them.

4. And therefore Mr. *Archdeacon*, though by what has been ſaid, your *Official* might keep Spiritual Courts, although he were Married, ſo alſo he might keep Spiritual Courts, although he did nothing but *whiſtle there* all the while, or throw ſtones at all that came near him; for Sentences and Decrees cannot be made but according to a Canon Law or Rule; and Canons there were none in force at that time, in the ſaid Judgment of the Houſe of Commons.

And therefore though you had never ſo much Authority and Commiſſion for keeping your *beloved Courts*, what's that to the Naked Truth? Have you any Commiſſions for Extortions in Probate of Wills, for illegal Extortions of Money, for Citations, Licenſes to Preach, Inſtitutions, Inductions, Sequeſtrations, Synodals, Procurations, Money from Church-Wardens, Commutations, Viſitations? to confute which, is the great import of the Naked Truth; and you have not one word in your *Leges Angliæ* to ſay *for them*, or *for your ſelves*, or to juſtifie by whoſe, or by what Commiſſion, or by what Canons you act and proceed.

It is a moſt dangerous and fatal thing ſure, for a man to think as the Papiſts do think (in theſe days); whereas I thought, a man might have believed, that Jeſus Chriſt is the Son of God, and a thouſand things more that the Papiſts believe, and yet keep *out of harms way*.

But no; our deſperate *D. D.* has (*p.* 22.) got Mr. *Hickeringill* upon the Hip again, and gores him too with one of the unavoidable Horns of the ſharpeſt of Arguments, a *Dilemma* (in theſe words) namely,——

I leave it to Mr. Hickeringill *himſelf; for if he think that* that Convocation (*namely, in Queen* Marys *Reign*) *ſpake that which was not true, he hath ſaid nothing to the purpoſe* (ſo his buſineſs is done that way). But if he think they did ſpeak truth, then he thinks, that the Juriſdiction of the Church of *England*, as derived

derived from the King, according to the Statute of *Edw. 6.* or in *Hen.* 8's time, was no lawful Juriſdiction; that is, Mr. *Hickeringill thinks as the Papiſts think:* War-hawk again Mr. *Hickeringill*, and a Premunire too.

Let him even pick and chuſe, I ſee there's no eſcaping, yield or dye; there's no fence againſt a Crambee-Pun and Quibble; the ſecond aſſault is always irreſiſtible.

And yet this Joke is not ſo witty as it is ſharp and poynant, inſinuating, that Mr. *Hickeringill's* opinion is a Popiſh opinion; ſo in plain *Engliſh* he ſays before——*Chap.* 2. *Sect.* 2. In theſe words——*Thus our antient Eccleſiaſtical Governours and Laws depended upon the Crown, and not upon the Pope, by the Laws of* England, *and in the Judgment of all the States of the Kingdom before* H. 8. *and ſo did alſo the execution of thoſe Laws, by thoſe Governours in the ſame publick Judgment*——All this is true, and the very Naked Truth in other words varyed. And what of all this? liſten——*a little better than Mr.* Hickeringill's *Popiſh opinion.*

And why, I pray, Mr. Archdeacon, why this unſanctified Epithete of——*Popiſh*——To vindicate in the words of the ingenious *Hudibras*——

When you at any thing would rail,
Then you make Popery the Scale,
To take the height on't and explain
To what degree it is prophane.

Well, *look to thy hits D. D.* for all the *corps of thy Archdeaconry*, together with the Extortion money in *Viſitations*, *Synodals* and *Procurations*, will not be able to pay the damages that you and your Bookſeller *Royſton* are like to undergo, forfeit and pay, for bringing that ſcandalous imputation of *Popery* ſo often in your Book againſt Mr. *Hickeringill*; who though he has not much Eccleſiaſtical Emoluments to loſe thereby, if the imputation be true, yet he pays the King Aſſeſſments, and finds Arms for above 200. *l. per annum*, temporal eſtate of inheritance; a third part whereof (beſides other miſchiefs) are forfeit, if you can prove him a Papiſt; and if you cannot, 'tis fit that on the Gallows which was ſet up for innocent *Mordecai*, that wicked *Haman* ſhould be hang'd thereon; and the miſchief which you wickedly deſign'd againſt him, 'tis but juſt it ſhould fall upon your own Pate; and that you and your Bookſeller ſhould for the Libel fall into the ſame Pit which you have in malice and wickedneſs digged for the innocent. Alas! you do not know Mr. *Hickeringill* (the man you ſcandalize) in time he'l *make you know him better*, I dare aſſure ye; as he has, and will do to ſome others, ſuch railers, lyars and ſlanderers as your ſelves; ſure Mr. *Archdeacon* you do not ſay your Prayers, you do not (*ſure*) ſay your Litany *D. D.*

But all your provocations cannot make Mr. *Hickeringill* render you *railing for railing*, the wonted attacks of effeminate and doting old men.

The Author of the *Naked Truth* is ſo much againſt the Popes Supremacy, and all other Religious Bigots, that ſome think (as does this Archdeacon) that he gives the King *too many*, even *all the Keys* of the Church.

For 'tis undoubtedly true, that the Crown of this Realm of *England* is, and has been (before *H.* 8.) Imperial; that is, *de jure*, not *de facto*; thanks to the wicked Uſurper, the Pope and his Legates, like that *Pandolfus*, who in huffing pride ſet his Eccleſiaſtical foot upon this Imperial Crown in King *John's* time; or like thoſe Popes that made the Emperors themſelves hold their Stirrups.

This ought not to have been done, it was not *de jure*, it was commonly *de facto* done, before *H.* 8*ths* time: and thus (with his *Quixot-chivalry*) he aſſaults the Windmills ſet up by his own brains, like boys that ſet up their *Shrovetide Cocks* only to throw at, and buſy themſelves.

As for example, *Chap.* 2. *Sect.* 3. he ſays, the *Statutes grant Conſultations and Appeals into Chancery from the Spiritual Courts*——'Tis true, but what then? it only ſuppoſes that the Spiritual Courts meddle with thoſe appealable Cauſes, (as *Matrimony*, *Tythes*, &c.) which are but very few.

And whereas he ſays, the *Biſhops may deprive, and have Statute-Law for ſo doing*; 'tis falſe, they have indeed power by 1 *H.* 7. 4. to commit a Miniſter that has committed Inceſt or Fornication, to the Gaol, but for no other offence; and that Statute was made upon force, when the Laity durſt not meddle with a Clergy-man, though a muderer, without conſent of his *Ordinary*.

However the *Clergy then* were ſo *goatiſh*, *numerous*, and *high-fed*, that no man could keep his wife or daughters from thoſe lazy and buckſome Abby-Lubbers; and ſo let the Biſhops (*ſtill*) for Incontinency ſend the Delinquent to Gaol; but (I thank you) no ſuch matter, Incontinency is now as modiſh and faſhionable a ſin as ever; I have known Two or Three notorious Whoremaſters (Miniſters in *Eſſex*) convict, but they ſcap'd the Gaol, and one of them (a *Scotch*-man) that had two Baſtards in one year, got a Pardon.

The ſin of Adultery and Fornication is a filthy and abominable ſin in all men, eſpecially in Divines, but as long as it is the *Mode*, it will find great Patrons to countenance and abet it; *ſweet-lips* cannot forbear *ſo ſweet a ſin*.

No body denies, but *Procurations*, *Synodals*, *Robbing by the High-way*, Viſitations and *picking of Pockets* (in ſpight of Laws, Canons and Decrees of Holy-Church to the contrary, in ſpight of Equity and Conſcience, in ſpight of Mercy, Pity and Compaſſion, has been (in times of Prelacy) in ſpight of Chriſts command, and the Apoſtles command (*not to wrong men for filthy lucres ſake*) has been, I ſay, an old and ancient practiſe; and indeed, in the days of Popiſh Prelacy and the High Commiſſion, they did what they liſt, who durſt controul or gainſay?

But now that Popiſh Prelacy and the High Commiſſion are null'd and made void, and all their Eccleſiaſtical Juriſdiction ſo precarious, and no authority for their *Procurations* and *Synodals*, no authority to call Church-Wardens and Miniſters before them to a great Town and Tavern, no authority for ſuch Viſitations, much leſs to demand money for the ſame; no authority (neither) to demand *money* in *Eccleſiatim-Viſitations*: (and yet they will have ſix ſhilling and eight pence ready money, and viſit Twenty Churches in a day (a very ſpecial Trade). They will not be put off with a little Victuals, Bread and Cheeſe, or Pottage: no——theſe *Eccleſiaſtical fellows* are *high fed*.)

And truly to ſpoil all their Courts, though they had never ſo lawful an authority, let but the people follow *this following advice*, and you will not long be troubled with them.

Namely, When the Miniſter and Church-Wardens are cited to come to a *Viſitation* at a great Town, and there is a great Tavern, take no notice of it, refuſe to be hurried from your buſineſs, your families and your homes againſt Law; let them proceed againſt you as far as they dare; if they excommunicate you for contempt, a good Action of the caſe lies againſt them, for there is neither Statute-Law, nor Common-Law, nor Civil-Law in *England* to juſtifie *ſuch Citations* and *Viſitations*.

Indeed, there is old Canons in times of Popery, to juſtifie, that there has been *Eccleſiatim Viſitations*: namely, for the Viſitor or Biſhop to come *to your* Churches, and ſee *how you do*; but it is againſt all Law, Equity and Conſcience——to ſee how *your Pockets do*.

Therefore if they come, *Eccleſiatim Viſits*, give them ſuch poor fare as the Vicar feeds upon; if they be hungry *feed them*, do not *fat them*, do not *feaſt them*, and I'le ſecure, you ſhall not be often troubled with them thence following; but give them not a croſs of money, and fear not that ever they'l diſquiet you very often.

As it is in the Naked Truth——if their *viſitationes morum* prove not to be *viſitationes nummorum*, I'le be your warrant, you ſhall not need a new Act of Parliament to *ſtave them off*.

So, if they call upon you, and cite you to *prove a Will*, or take an Adminiſtration,

tion, though the Sumner or Appariter come Forty Miles, do not give the *knave a Groat*, but for him, and his Maſters, and the Citation or Proceſs, give him Three Pence, and no more, as by Statue, 23. *Hen.* 8. 9. 1. *Eliz.* 1.

If they ask or demand any more, ſue them upon the ſaid Statute, in an Action of debt, or *qui tam*—five Pounds due to the King, and five Pounds to the party grieved. The like *penalty* upon them, if you ſue them for taking *more for Adminiſtrations* or Probat of Wills than is allowed by Statute; nay, if they will not give you *back your Will*, when proved, into your own keeping, upon demand, there lies a ſwinging Action againſt them, as *Baron Weſton* declared at *Chelmsford* the laſt Aſſizes in open Court to the Countrey, exhorting them to bring ſuch Actions againſt thoſe *Eccleſiaſtical fellows* (ſo he ſtil'd them) and if they brought ſuch Actions before him, he would make examples of them.

The cry, the *common-cry* againſt the extortions of theſe Eccleſiaſtical fellows, was loud and clamorous *all over England*, and reacht the ears of the King and Parliament in *Hewry* 8ths time (as in good time it may again) which occaſioned the Statute of 21 *Henry* 8. 5. as appears by the Preamble of that Statute againſt their extortions, in theſe very words,—namely,———

Where in the Parliament holden at Weſtminſter, *in the* 31ſt. *year of the Reign of the Noble King of Famous Memory,* Edw. 3. *upon the complaint of his people for the outragious and grievous fines and ſums of money, taken by the Miniſters of Biſhops, and of other Ordinaries of Holy Church, for the Probat of Teſtaments, and for the Acquittances by the ſaid Ordinaries to be made concerning the ſame: The ſaid Noble King in the ſame Parliament openly charged and commanded the Archbiſhop* of Canterbury, *and other Biſhops for that time being, that amendment thereof ſhould be had: and if no amendment thereof ſhould be had, it was by the authority of the ſame Parliament accorded, that the King ſhould thereof make inquiry by his Juſtices, of ſuch oppreſſion and extortions, &c. And where at the Parliament holden at* Weſtminſter, 3 Hen. 5. *it was recited, that the Commons of this Realm had oftentimes complained there in divers Parliaments, for that divers Ordinaries do take for the Probation of Teſtaments, and other things thereunto belonging, ſometimes* XL. *s. ſometimes* LX. *s. and ſometimes more, againſt Right and Juſtice; where in time of King* Edw. 3. *men were wont to pay for ſuch cauſes but* 2. s. 6. d. *or* 5. *at moſt, by which unlawful exactions, &c.*

Then it follows in the Statute, and is enacted, *that none of theſe Biſhops Ordinaries, Archdeacons, Commiſſaries, Chancellors, Officials Regiſters, Scribes, Praiſers, Summoners, Appariters, or other their Miniſters, ſhall take or demand for Probation, Writing, Sealing, Regiſtring, making of Inventories, or giving of Acquittances, or for any other manner of cauſe concerning the ſame, any more than what follows, namely,*

Where the goods of the deceaſed amount *not* to more than 5. *l.*

		l.	*s.*	*d.*
To the Regiſter	For the Probat of the Will	00	00	06.
	Or if an Adminiſtration, then alſo	00	00	00.
	And to the Judg	00	00	00.

Where the goods of the deceaſed amount *to more* than 5. *l.* and yet *under* 40. *l.*

	l.	*s.*	*d.*
To the Biſhop, or Ordinary	00	02	06.
And to the Regiſter	00	01	00.

For ſuch Probat, Inventory, or Adminiſtration,

Where the goods of the deceaſed amount to *above* 40. *l.*

	l.	*s.*	*d.*
To the Ordinary, or Judg Eccleſiaſtical	00	02	06.
And to the Regiſter for *Probat* of ſuch a *Will*	00	02	06.
And for Adminiſtration of ſuch goods of that value, to the Regiſter	00	00	00.
Or the Regiſter, or Scribe may refuſe the ſaid	00	02	06.

And if he pleaſe, may take and demand a penny for writing every ten lines of ſuch Teſtament, each line to contain ten Inches.

For

For Inventories they uſually take 40. *s.* a Preſs (as they call it) that is, the length of an ordinary ſheet of Parchment.

But by this Statute, for *Inventories* not *one farthing*.

Here's (now) one would think, a Law to keep them in awe, but it *ſignifies nothing*, they have got ſo many cunning *ſtarting-holes* to *creep out*, 'tis hard to catch a Fox.

For if they be Indited for extortion, or that you bring an Action of Debt upon the Statute, or a *qui tam*—namely,

	l.	*s.*	*d.*
Due to the King for every ſuch extortion	05	00	00.
Alſo to the party grieved	05	00	00.

But here too you will be baffled again, except you punctually obſerve theſe following Conditions: If it be a *Will* that is to be *proved*,

1. You muſt bring the Witneſſes along with you to prove the Will, and that it is the true, whole, and laſt Teſtament of the Teſtator, and that the Executor alſo believes the ſame to be the laſt Will and Teſtament of the Teſtator. 21 *H.* 8. 5.

2. You muſt bring *Wax alſo* (ſoft Wax) ready for the Judg to put to, and affix the Seal of the Court, if the goods of the deceaſed amount not to five pounds. 21 *H.* 8. 5.

3. You muſt bring *two Inventories*, fairly written and *Indented*, the one to be left with the Ordinary, the other to be carried away by the Executor, or Adminiſtrator. 21 *H.* 8. 5.

4. The very Individual Will and Teſtament of the Teſtator you muſt carry away with you again, ſo ſoon as it is Regiſtred, as 21. *H.* 8. 5.

5. You muſt carry with you good Witneſſes of the Tender of the ſaid Fees.

And keep but to theſe Conditions, which are plain and eaſie, and there is never a *Regiſter*, or *Chancellor*, or *Sumner* of them all that will give many hundreds of pounds for the Place, nor will you be much peſtered with theſe Eccleſiaſtical-Courts, or *Eccleſiaſtical fellows*: (*for that now belike is the word*, Eccleſiaſtical fellows); nor with *Archdeacons*, although they had never ſo good Authority for keeping Courts, and ſending Citations in their own names, and not in the name and ſtile of the King (*their head*) and the head of the *Church*, as well as *State*; and as all other his Majeſties Courts are kept in *England*.

Indeed the *Courts-Baron*, and *Courts Leet*, &c. are kept in the name of the Lord of the *Leet*, *Hundred*, &c. they being the Lords-Courts properly, and not the Kings-Courts, no more than his Lands or Mannors are properly the Kings Lands and Mannors.

But the Courts of Juſtice, whether Eccleſiaſtical or Civil, ought ſurely to be open to all the Kings Leige people, and have the Kings Authority, name and ſtile, not only for *their Warrant and Authority*, but to give them thereby *life*, *vigour*, *power*, *Grandeur* and *Majeſty*.

And 'tis ſtrange to me, that men who have taken the *Oath of Supremacy*, have *bid defiance* to the *Pope*, and do not pretend to *ſet up* a Commonwealth in a Commonwealth, nor any Government independent of the Crown Imperial of this Realm, nor have no *privy deſigns* (at ſome time or other) to ſtand (as of old) upon their *own legs* without dependance upon the King (whom both Papiſts, Presbyterians, Fifth-monarchy-men, &c. endeavour to *ſubjugate* to their diſcipline) ſhould be ſo *awkward*, and loath to have their Proceſſes and Citations go out, and run (*as other Writs*) in the Kings *name and ſtile*; and it were but for their own ends to *agrandize* their Proceſſes and Proceedings; except (*as formerly*) the Clergy do take care to have as little *dependance upon a Lay-man* as poſſibly may be; and I ſay again, it will never be well, nor our differences cemented, until *Lay and Eccleſiaſtical men be one and the ſame*, with one and the ſame ends and deſigns (in this Kingdom) where all Eccleſiaſtical and Lay-power is united, and *one and the ſame*, in one Head, our Sovereign Lord the King.

'Tis this *Bigottiſm* that undoes us, and *wars* upon the *ſcore of Religion* that (above all other things) has *blooded all over* the woful *face* of Chriſtendom.

Let

But let me hear of no more Extortions for Viſitations, Procurations, Synodals, Inſtitutions, Inductions, Ordinations, Licenſes to Preach, Sequeſtrations, Pilling and Polling the Clergy, nor (in Probate of Wills) the Laity; and in Viſitations, Church-Wardens.

And when they have done, and (Performed their *ſaid Great Duties*) if (after that) they cry out, for *Want of Work* and *Employment*, let them (alſo) ſit upon as many Benches, as ſhall be thought fit.

It is acknowledged, alſo, That *Convocations are*, alwayes *have been*, and *ought to be* Aſſembled by the *King*'s Writ only; no doubt on't, (for elſe they are an Unlawful Conventicle:) And there let them Sit together, 'till I, or any Body elſe diſturb them, or meddle with them.

The Power to make Laws for the Church, was ever in the (*King* and *Parliament* only;) and who ever denyes the ſame, 'tis fit they ſhould ſeverely Anſwer it in a *Parliament:* Have a care of a *Parliament*, (Mr. *Arch-Deacon*;) Have a care of a *Præmunire*, War-Hawk; (I will not ſay,) *War-Buzzard.*

I had almoſt forgot to touch upon *one String*, with which he makes a great *Sound* and Noiſe in his *Proem*; and that is, to prove, That *Chancellors, Regiſters, Sumners, Officials, Commiſſaries, Advocates, Notaries, Surrogates*, &c. *ejuſdem farinæ*, are all Church-Officers *Jure Divino*, and according to Holy Writ: Ay! But where? What Chapter? What Verſe? (It follows as cloſe as any thing) In 1 *Cor.* 12. 28. *Helps in Government.*

'*The Regiſters are but to Make* (I thought that had been the Judges Office, 'to Make) *and keep the Acts of Court*, &c. *Advocates and Proctors, to Order* '*and Manage Cauſes*; *And Apparitors, to Serve Proceſs, and Execute Man-*'*dates*, &c.

Then this Remark; — '*Mr.* Hickeringill *is a Man of great Experience* '*in Spiritual Juriſdiction, and need not be told of theſe plain Matters*; (having ſaid in the firſt words of this Paragraph,) '*But, How Witleſs, and Quaker-*'*like is this? And, How unlike Mr.* Hickeringill?

Sometimes he makes (Mr. *Hickeringill*) a *Hobbiſt*, a *Papiſt*, a *Statiſt*, and a Man of great *Experience in Eccleſiaſtical Juriſdiction*; and now a *Witleſs Quaker*; (Even juſt what the Good Old Gentleman pleaſes.)

But ſure, Mr. *Arch-Deacon* does miſtake, and Mr. *Hickeringill* is not a Man of ſo *Great Experience*, but he had *need to be told* of theſe *Plain Matters* again and again, before it can be beaten into his Head; That the Apoſtle (who never had *Regiſter, Surrogate, Apparitor*, nor *Commiſſary, Official*, nor *Advocate*, (nor the Primitive Church) no, not ſo much as an *Arch-Biſhop*, or an *Arch-Deacon*) ſhould ever intend, or mean any *ſuch Creatures*, when he told the *Corinthians* of, *Helps in Government.*

Well, of a *D. D.* 'tis an *Incomparable Finder*, a Piercing and *Quick-ſighted Commentator* for a Man of his Age, that cannot ſee without Spectacles.

For *Proctors, Sumners*, and *Apparitors*, are juſt ſuch *Helps in Government*, in the Church; as *Squire Dun*, and *Gregory*, in the State; namely, Helps to Ruin many. Alas! Poor Primitive Church of *Chriſt!* That made a Shift to ſubſiſt many Hundreds of Years, (by Miracle ſurely) and yet never had theſe Aſs-ſiſtants, or *Helps in Government.*

Such *Helps in Government*, (*God* knows!) as are far more fit to People the City that *Plutarch* ſpeaks of, called *Poneropolis*: *God* grant them a good Shipping; they'l meet with many of their Brethren in *Spain* and *Italy.* *Plut. Lives, p. 940.*

And it is as ſenſleſs to Defend theſe Eccleſiaſtical Fellows by *Magna Charta*, becauſe ſuch as They (*if they ſtill be Papiſts, as thoſe were*) were (then) Members of *Holy-Church*, and brought hither from *Rome* by *William the Conquerour.*

For by that First Clause of *Magna Charta*, That the **Church of England shall be Free, and have all her Liberties**, &c. can never be meant, (as the *Arch-Deacon* would insinuate) that it is a Sin to alter that Frame of Government, and the Rights and Libertyes of *Holy Church*: For *Peter-Pence*, *First Fruits*, *and Tenths to the Pope*, *Investiture of Bishops*, &c. with many other, were *then the Right and Liberties* of *Holy Church*, (as aforesaid) when *Magna Charta* was Made.

I have not willingly omitted to give Answer to all, and every the idle Cavils and Exceptions in his Book: Once for all, (by way of Conclusion; for I am quite tired with his Impertinencies) let the *Reader* Read the Statute of 1. *Eliz.* 1. and he will find,

1. That the Popish Ecclesiastical Jurisdiction of the Church, at the Making of that Statute, was cut off utterly, by the Name of all *Forreign Powers*, Repealing the 1. and 2. *Phil.* & *Mar.* 8. *whereby the See of Rome* had been again set up in *England*, from whence (that Statute confesses with great Contrition) (to use the Words of that Statute,) *They had a long while wandred, and strayed abroad*; and in which Statute, the *Protestant* Ecclesiastical Jurisdiction (set up by *Edward* 6.) is Disanulled.

2. That therefore by 1. *Eliz.* 1. it appears, there was then neither *Popish* nor *Protestant* Jurisdiction Ecclesiastical.

3. That therefore *full Power and Authority is granted* to the *Queen*, Her Heirs and Successors, to set up the High-Commission-Court, the *Soul and Life* of all the other Inferior Ecclesiastical Courts.

4. That this High-Commission-Court might (for the Greatness thereof, for the Novelty thereof, and for the Grievous Vexations thereof) be called **Extraordinary**; yet all the Inferior and Subordinate Courts were all of a Piece: It was the Head-Court, whither all Appeals at length might come; and it animated all the Rest: and when it was Disanulled, and *that Head Beheaded* by 13. *Car.* 2. 12. all the little Inferior, and *Ordinary Ecclesiastical Courts*, were held *Dead in Law*, and Spirit-less. And when we shall perswade the King and Parliament to *Revive* Them, *God* only knows.

But let us suppose, that they have Right in their Ecclesiastical Courts to take Cognizance of causes *Testamentary*, *Matrimonial*, of *Tythes* and Oblations; and by 1. *Eliz.* 2. for not coming to *Divine Service*: What's this to *Visitations*, *Church-Wardens*, and the *Oath* of Church-Wardens, *Procurations*, &c.

In Causes Testamentary, (whether Men be cited, or not cited) I will (as I am an Ecclesiastical Judge) give my Country-men this honest Councel (without a Fee) meerly for the Publick Weal:

Bring your Will (if you be Executor and Inventory as aforesaid) as also, make the same application to them, if you be next of Kin to the Deceased, and have Right to take Letters of Administration) keep to the former Instructions, and Tender them the afore-said Fees; And if you be an Administrator, then according to a late Act, (for an Administration-Bond, tender them One Shilling more.) If they Refuse to Dispatch you, without Frustratory Delay, go away: And what ever you are Damnifyed thereby, the Law will give you Right, and Satisfaction and Reparation upon them.

And if they be thus held to Justice, and to take no more than due and legal Fees, there needs no Act of Parliament to Discountenance the Ecclesiastical Courts.

And indeed they cannot afford to buy their Offices, and yet get no more than legal Fees; for the value of Mony is so different from what it was in *Henry* the *Eighths* time, (when a *Harry-groat was the chiefest* Silver-Coyne,

Coyne, and would have bought as much Victuals as Half-a-Crown will now) that they cannot afford to keep Clarks, nor to write and Regiſter Wills at this day for the Legal Fees.

But who dare Make himſelf wiſer than the Law; when the High-Commiſſion-Court was up, there was no dealing with them, nor with their extortions; And ever ſince that Court has been defeated, no Parliament has (as yet) thought them worthy of larger Fees; and why ſhould men be wiſer than what is written, and enacted in the Statutes of this Realm?

No doubt but the *ſettling* of theſe Eccleſiaſtical-Matters, and the Curbing theſe Eccleſiaſtical Fellows, are things *of weight and great Conſequence*, deſerving the moſt ſerious debate of the higheſt Judicature, *a Parliament*; But till they have time, or till they think fit to take ſome Order herein, I have ſhown you how to do their buſineſs.

Nor have I done this, out of Malice and Spleen, againſt theſe Eccleſiaſtical Fellows, that do ſo Huff the Countrey, and the Inferior Clergy, but in *Deteſtation* of their Avarice and Extortions, Aggravated with ſuch inſufferable *Inſolence*, that I ſpeak but the ſenſeof the Common-Cry of the Country againſt them, as Loud and Obſtreperous, and for the ſame exorbitances, as in the Reigns of *Edward* the *Third*, *Henry* the *Fifth*, and *Henry* the *Eighth*, when thoſe three Statutes were made on purpoſe to check their Inſufferable Pride and Greedineſs.

And for an Example *to them*, I'le only Inſtance in the ſaid Popiſh King *Edward* the *Firſt*, how he made an Example *of them*. 1. In *England*. 2. *Scotland*. 3. *Ireland*.

1. In *England*, when *John Roman* Arch-Biſhop of *York*, Excommunicated *Anthony Beck* Biſhop of *Durham*, for Impriſoning *John de Amelia*, and *William de Melton*, publick Notaries, ſent by the Arch-Biſhop to Summon before him and the ſaid Biſhop, then employed in the Kings-Service, in the Northern parts, the Arch-Biſhop admoniſhing him thereunto, *Once*, *Twice*, *Thrice*, and ſtill the Biſhop (or his Miniſters,) refuſing to releaſe them, the Arch-Biſhop thunder's out the *Curſe* (againſt him) of *Excommunication*, to the *Prior* of *Boulton* in *Craven*, to cauſe the ſame to be publiſhed in the Churches of *Alverton* and *Darlington*, begining, *Johannes Permiſſione dia Ebo-*
'*rac. Archi-Epiſcopus, Angliæ primas, Dilecto in Chriſto filio Priori de Boulton,*
'&c. *Dat. apud Sanctum Martinum juxta viterbium* 13. *Kal. Maii, Anno Gratiæ,*
'1292. *& Pontificatus noſtri Septimo*; In the ſeventh year of our Popedom. Clauſ. 20. E. 1. m. 2. Dorſo Brevia Regis.

(For *Papa*, or *Pope*, was the Common Complement every little Biſhop paſt upon his brother Biſhop, in thoſe dayes; of which, I can Inſtance in many Records, if needful.)

This difference was decided by Parliament. '*Johannes Archi-Epiſco-*
'*pus Eborum Attachiatus fuit ad reſpondendum Domino Regi, de placito, quare*
'*cum placita de Impriſonamento & aliis tranſgreſſionibus in Regno Regis contra*
'*pacem Regis factis, ad Regem & Coronam---Idem Archi-Epiſcopus per Johannem*
'*Priorem de Bolton in Cravene Commiſſarium ſuum, in venerabilem Patrem*
'*Antonium-Epiſcopum Dunelm.* &c. *Die mercurii prox. ante feſtum* S. *Jacobi*
'*Apoſtoli Anno viceſſimo apud Derlington*, &c. *Sententiam Excommunicationis*
'*in dictum Antonium*, &c. *fecerit fulminari*, &c. *In Regis contemptum*, &c.
'*in deſpectum ipſius Regis* 20. *Mill. Librarum*, & hoc offert *Ricardus de Bre-*
'*tenil* pro Domino Rege verificare, *&c.* See placita Parliam. An. 21. Ed. 1. nu. 17. 18.

'*Et* Archi-Epiſcopus venit & defendit omnem contemptum & totum,
'*&c. & dicit quod Ipſe nihil fecit in contemptum Regis, nec contra dignita-*
'*tem ſuam*, &c. *& dicit, quod de ſententia a Canone lata & per ipſum declara-*
'*ta, in curia Domini Regis non debet reſpondere*; *ſed tamen ſalva libertate*
'*Eccleſiæ ſuæ ob Reverentiam Domini Regis vult plane declarare factum ſu-*
'*um*, &c.

'*Et*

'*Et* Ricardus *de* Bretenill *qui Sequitur, pro rege dicit, quod Prædictus Epiſ-*
'*copus* Dunelm. *Habet duos ſtatus, viz. Statum Epiſcopi quoad Spiritualia,*
'*et Statum Com. Palatii quoad Ten. ſua Temporalia,* &c. *too long here to Recite;*
(I can ſhew the whole proceſs in *Parliament*) *where* the Arch-biſhop was voted to be committed to *Priſon*, to Abſolve Biſhop *Anthony*, and to pay what fine the King pleaſed, which was *Four Thouſand* Marks of Silver (an Immenſe Sum, in thoſe dayes) but the Arch-biſhop was vaſtly Rich, and though *the Son of a Whore* (a poor Chamber-maid) yet ſhe had the wit to *lay the Baſtard* at a Rich Man's door; Fathering it upon one *John Roman*, Treaſurer of *York*, who educated him very well, made him a Schollar; and * *Henry De Knighton* ſayes, he was a right *Roman*, for he inherited the *Roman* Avarice of thoſe dayes, as well as the Name; being the *firſt* Arch-biſhop that wheedled himſelf into the eſtate of the deceaſed that died Inteſtate, or that gave Letters of Adminiſtration, in England; (*and yet this deep-read Arch-Deacon makes the common Law depoſe* and Juſtify *their proceedings in Spiritual Courts*) Pretending (that ſince the *Poor Soul* died *without a Will*, and ſo (Conſequently) had not taken care to *Redeem his Soul out of Purgatory*, by giving the Prieſts his Goods, Mony or Lands, for ſo many *Maſſes* to that purpoſe; therefore the Arch-biſhop (Piouſly) took that care upon him; yet he himſelf hapned to dye (though not Inteſtate, yet) ſo ſuddenly, (for two judgments in *Parliament* againſt him, (namely, the aforeſaid,) and, preſently after, for endeavouring to defraud the King of *Three-hundred* pounds of Money belonging to one *Bonamy*, a baniſh't *Jew*, and which he would have been *fingering for himſelf*, knowing that the Money lay in the Priory of *Bridlington* within his Juriſdiction) *Broke his heart*, his Executors would not, or durſt not meddle with his Goods.

*H. de Knighton. de event Ang. l. 3. c. 7. Col. 2507.

Ibid '*Executores enim ſui ſe intromittere noluerunt, ita quod non proprio ſed po-*
'*tius alieno fiebant expenſæ funerum, & in eccleſia ſua cum honore ſimplici*
'*repoſitus eſt, non enim panis vel obolus pro anima ipſius dabatur: unde juſto*
'*dei Judicio contigit, ut qui ſubditorum bona & maxime ab Inteſtatis*
'*ſitiret, ſubita quaſi morte præventus, nullum vel modicum ex Teſtamento ſuo*
'*proprio conſecutus eſt Emolumentum:* That is (*ſaith Henry De Knighton*) His 'Executors would not meddle with the Execution of his Will, ſo that 'his Funeral expences were defrayed, out of other Men's, rather than 'his own Eſtate; he was buried in his own Church after a very home-'ly manner; for not a bit of bread was given to the poor, nor one far-'thing, to pray for his Soul; by the juſt Judgment of *God* upon him, 'that he that did ſo thirſt after Inteſtates Eſtates (eſpecially) dying in 'his province, being prevented by a ſudden death, got none or very 'little benefit by his own laſt Will and Teſtament.

The ſecond Inſtance ſhall be in *Scotland*; for King *Edward* the firſt was King thereof, at leaſt, by conqueſt, (*King Edward the Conquerour of* Scotland) when the Biſhop of *Glaſgow* having a ſpight, and a pique againſt a Miniſter of his Dioceſs, *Deprived* him of his *Living* Tortiouſly and *Arbitrarily*, whereupon King *Edward* the firſt by his Letters to his Lieutenant, or *Guardian of* Scotland, reſtor'd him upon the Petition of *John Comyn*, in theſe words.

In Bundel. Brevium & petic. in Tur. Lond. An. 24. E. 1. '*Al Tres honorable prince e noble, e a ſon Treſcher ſignur lige ſire Ed-*
'*ward par la grace Dieu, noble Roy Dengleterre, le ce ou, ſi luy pleſt, Johan*
'*Comyn Kaunk il ſet e poet de Honur e de Reverence Com a ſeon ſeignur*
'*lige. Chire ſire ſi vus pleſt, io vus pri eſpecialment ke vus deyngnet man-*
'*der voſtre Lettre au Gardeynde Eſcoce pur mettre meſh* Robert *Mounfy-*
citien partur de ceſte Lettre en la eglice de graunt Dalton, de la quele ſire Ro-

bert

Robert Evesh de Glascon, &c. 'tis too tedious further to recite.

The last Instance is a Record of a Fine set upon the Bishop of *Cork* in *Ireland* for holding Plea (in the Spiritual Courts) of things belonging to the King's Crown and Dignity, for which he was amerced 140. l. to be Levyed upon his Goods and Chattels, in these words: Clauſ. 20. E. 1. m. 13. *Hibern. pro Roberto super. Corcagenſi Epiſc.*

'*Cum venerabilis Pater Robertus Corcagienſis Epiſcopus nuper coram venerabili patre, S. Thamenſi Archi-Epiſcopo tunc Juſtic. Regis Hiberniæ, amerciatus eſſet ad centum libras pro contempto, & idem Epiſcopus Amerciatus eſſet poſtmodum coram eodem Juſtic. ad quadraginta libras, pro eo quod advocavit ſe tenuiſſe placita in Curia Chriſtianitatis and Coronam & Dignitatem Regis ſpectantia*, &c. *Teſte Rege apud Weſtm. primo die Decembris.* 20. R. R. E. 1.

And 'tis observable this great Fine was set by an Arch-Bishop of *Tuam*, then the Kings Lord-Chief-Justice in *Ireland*.

For indeed (in those dayes) The *Clergy* were the greatest *Lawyers* and had the greatest places; and yet they would not suffer any Clergy-Man to be subject to temporal Magistrates, by a Canon made, 8. *Steph.* in a Synod held at *London* by *Henry* Bishop of *Winchester*, the Pope's Legate. *Bak.* Chron. p. 50.

'Tis true King *Henry* the *Second* opposed this Canon, and *Thomas Becket* Arch-Bishop of *Canterbury* that stood up for it, and the Contest almost ruined them both. But no King like King *Henry* the *Eighth*, and *Edward* the *First*, for keeping the Crown safe from the usurpations of the Clergy; this latter not suffering any Prelates to sit in the *Parliament* at *Salisbury*, Anno. 1274. and took their great Treasures hoorded up in Churches, and Monasteries, and put it in the *Exchequer*. *Bak.* Chron. p. 95.

And though stout King (*Edward* the *Third*) strugled hard, and *a long time* tug'd with *John Stratford* Arch-Bishop of *Canterbury*, who threatned the King, that he would exercise his Ecclesiastical Authority and proceed to Excommunication of his Officers, though not of himself, *Queen*, or Children; yet the great Offices of the Realm were executed by Clergy-Men in his Reign; for at one time when *Simon Langham* was Arch Bishop of *Canterbury*, he was also Lord *Chancellor* of *England*; (a Place that *Becket* resigned when he was made Arch-Bishop of *Canterbury*, denying to be at the Helm of the Common Wealth, and the Church both at once;) *William Wickham* Arch-Deacon of *Lincoln* was Keeper of the Privy Seal: *David Wiley* Parson of *Sommersham*, Master of the Rolls; *Ten Benefic'd Ministers* Civilians, Masters of the Chancery; *William Mulse* Dean of S. *Martins Le Grand*, chief Chamberlain of the Exchequer, Receiver and Keeper of the Kings Treasure and Jewels; *William Aksby* Arch-Deacon of *Northampton*, Chancellor of the *Exchequer*; *William Dighton* Prebendary of *St. Martins*, Clark of the Privy Seal; *Richard Chesterfield* Prebend of St. *Stephen's*, Treasurer of the Kings House; *Henry Smatch* Parson of *Oundel*, Master of the Kings Wardrobe; *John Newnham* Parson of *Kenny-Staunton*, one of the Chamberlains of the *Exchequer*; *John Rawby* Parson of *Harwick*, Surveyor and Comptroller of the Kings Works; *Thomas Brittingham* Parson of *Asby*, Treasurer to the King for the part of *Gaisnesi*, and the Marches of *Callice*; *John Troys* a Priest, Treasurer of *Ireland*.

But certainly a *Gospel-Minister* may find work enough, (though he be a Bishop or Arch Bishop) in the Works of his Ministry; and *most Honour*; I am not for Alterations and great Changes, yet certainly the Face of our Church of *England* is *not only comely, but beautiful and well garnished*

by the Statutes of Uniformity, and Confining all Places of Honour and profit in the Kingdom to the *Sons of the Church*, and to ſuch only as can Conform to Her Liturgy and Adminiſtration of the Bleſſed Sacraments.

And what *would men be at?* what would they have more? than a certain ſetled Religion (as in *Holland*) which (alone) is countenanc't, (alone) Entruſted with affairs of State, Places of Honour or Profit both at Sea and land; Indeed other Religions or Modes of worſhip, are rather conniv'd and wink't at, than incouraged, both in *England* and *Holland*.

And will *no face* of a Church pleaſe ſome men, but the *Blood-red*, Bloaty and Sanguinary Carbuncle *Fiery Face* of an *Inquiſition*, *Canon's*, or *High Commiſſion*, or *Low Commiſſion* Courts, unkown to the Primitive Church and Chriſtians, that were content to ſerve God, though they had not power to *Damn*, and *Cram* and *Ram*, (See Oaths, Canons, Creeds) *down Mens Throats* in ſpite of their Teeth.

But on the other hand, I abhor the novelty, as much as the Ruin, I foreſee, in Men that are ſo *given to Change* and Reformation, that nothing terminates their deſigns but total *Deſtruction*.

They cannot be content to *ſweep* the houſe, but they muſt *pull it down*, and how to *ſet up* one (*a better*) in its room, more *cleanly*, and more convenient, they have neither *ſkill nor will* to enquire; like the late Reformers (in the late times) that pull'd *down* and pull'd *down*, without conſidering what next to *ſet up* and erect, or knowledg how to do it.

And indeed the Extortions in the Spiritual-Courts are *inconſiderable* in compariſon of thoſe amongſt the *numerous fry* of Common-Lawyers, Atturneyes, Clarks, Notaryes, Sollcitors, Splitters of Cauſes, *&c.*

Whoſe numbers are almoſt numberleſs, and now they are born, they muſt be kept; and if *one or two* Lawyers in a Country be enough to diſquiet the ſame, what are all thoſe growing and threatning ſwarmes, twenty times more than in the dayes of Qeen *Elizabeth*, who aſtoniſh't and affrighted at the wonderfull growth of the numbers of Lawyers, Atturneyes, Pettifoggers and Solicitors in her time, ſeeming to threaten ſome alteration; (as the Spirit that Conjurers raiſe, (ſome ſay,) will fall upon their Maſters for want of other work and imployment) was comforted by the Learned Lord Treaſurer *Burleigh*, with this anſwer, *Madam* the more Spanyells (alwayes) the more Game.

And there may be the more ſport for the Lawyers, but ſtill the Country, the poor Country-man, the Laborious Country-man (the ſtaff of bread,) is there Decayed and Impoveriſh't; through numerous Shoals of Beef-Eaters and Man-Eaters, which (if they were honeſtly put to Sea and the Plantations) the ſturdy young fellows would do good work, and live with leſs care, leſs ſhifts, more honeſtly, nay, more profitably alſo both for themſelves, and their country.

And therefore, though I have told you that the Spiritual-Courts are naught, ſtark naught; yet where ſhall we mend our market?

For I am certain that the Fees of Lawyers, and the pretty devices (to fill up Atturnyes Bills) (in deſpight of 3. *Jacob.*) ſo notably of late found out and *enhanc't*, That a man might have tryed *two* cauſes twenty years ago as cheap as he can try one now.

Some Men never know when they have enough; ten ſhillings or twenty (at moſt) uſe to be the Higheſt Fee for the beſt *Serjeant* that

came

came to the *Bar*; now every Petty Counsellor looks asquint and takes it in disdain, if you proffer him *Silver*, and not *Guineas*: A Two, a Three, Four, nay, Ten or Twenty Guinies, some of them think all too little. And if you do not satisfy these *Breath-Sellers*, (and 'tis almost impossible to satisfy them) they may perhaps leave you and your Cause in the lurch, or find out some *Quirk* of *Quidditie*, or *Nice Trick*, to ravel all you have done: And then set you to begin again, and *at it again*, more *Guinies* again.

And therefore, Men that try, will certainly find, (*perhaps too late*) that *Seldom comes a Better.*

All violent Changes distemper a State, which *Cæsar*'s Murderers found to their Cost, repenting they did not rather *Submit to the Time*, and endure his Usurpation, (the Ruin of the bravest Common-Wealth, that ever was in the World) rather than by such Violence, to give the better Colour to the Pretences of his Successors, who wanted *Cæsar*'s Incomparable Clemency, and Magnanimity.

I'le Conclude with the Story of *Pacuvius Calavinus*, a Man of Great Authority in *Capua*, (the Second City of *Italy*) who by a *trick* had shut up, and secur'd the Senate, and Chief Magistrates of that Famous City, in the *Guild-Hall there*; being Men *Bad enough in all Conscience*; and the Common Cry against them for their Enormities was not Louder, nor more Universal, than in *England* of late Years, against the *Rump*, or *Committee of Safety.*

But *Pacuvius* (having made them thus fast) call'd the People into the *Forum*, or Market-place, to hear their Good Pleasure, and what Sentence or Punishment they would doom them unto: *With one Mouth* the People, *Nemine Contradicente*, Condemn'd them to Death and Torture, and to be drawn out by Lot, one by one to Execution; but not one to Suffer, 'till another was *chosen* by the People to supply his Place; (for they knew, they could not subsist without Justice, and consequently Justices and Governours.)

First, That *One* (on whom the Lot hapned to fall) was called out by *Pacuvius*, and Sentenc't to be cut off, as a Pernicious and Rotten Member: But (*First*) saith *Pacuvius*, *Make Choice of another better Qualifyed to supply his Place.*

This unexpected Speech bred a *Distracted Silence*, and the Multitude were put to a *Grievous Plunge*; one thought upon *One Friend*; and another, *of Another*; every one as his *Interest*, Relation, Friendship, or *Acquaintance* most perswaded; at length, one of the Boldest of the Rabble ventur'd to Name One, Fittest (in his Opinion) to Succeed.

And no sooner was he Nominated, but the Multitude (who had *other Designs*, for other Friends of *Their Own*; or some Just *Cause of Disgust* against Him that was propos'd,) by a general Consent of Voyces, did Condemn this *New-Magistrate* with a *more Loud*, and Universal Out-Cry, than the former old *Senator*, who was bad enough, but not Guilty of so many Hundred Imperfections and Faults, as was Objected against *this New-Upstart.*

So that these Contradicting Humours growing more Violent and Hot, every one following his private Affection or Malice, a far greater *Confusion* and *Hurly-Burly* ensued upon the Nomination of a *Second* and *Third*; for in Chusing fit Successors, the Multitude could never agree.

At last, *weary of this Tumultuous Toyle*, One sneak't Home one way; Another, another way; Scattering and Stealing away from this Rabble-

Rabble-Rout, every one with this Resolution, That, *since all Men are frail*, Mortals not Angels, *of Two Evils, best to chuse the Least*; that some Diseases are safer to be *Endur'd*, than *Cur'd*; and better an *Old Evil*, (of which we *know the Worst*, and have *had Experience*) than a *New Evil*, that we know not *whither* it will *tend*, or *where* it will *End*; and Finally, That *Seldom comes a Better*.

Let these Elegant *French*-Verses finish the Discourse, (made by *Pibrack*, the *French*-Poet; but more Honestly, than Elegantly.)

Ayme l'estat tel que tu le vois estre
S'il est Royall, ayme la Royante,
S'il est de peu, ou bien Communante,
Ayme l'aussi, car Dieu t'y a faict naistre.

Love thou thy Country's State, whether it be
A Common-Wealth, Senate, or Monarchy:
All Change is fatal, count then that the best,
In which thy Country finds most Peace, most Rest.

AN ABSTRACT OF THE PREMISES, IN A SHORT CONCLUSION.

1. 'Tis evident (then) by *his own Shewing*, That there was no Ecclesiastical Courts *distinct* from the Hundred-Courts, and Lay-Courts, till the *Pope's Champion* brought over that New *French* and *Italian* Mode, with a long Sword into *England*; and *Odo* Bishop of *Bayeux*, (Brother to the Conqueror) assisting to set up the *Pope's Usurpations in Spiritual Courts*, or *Spiritual Tyranny*, forbid by *Christ*, and his Holy Apostles; who pretended not to this *Hierarchy or Prelacy*, Names as Unknown, as *Arch-Bishops* or *Arch-Deacons*, (*Chancellors*, *Officials*, *Surrogates*, *Advocates*, *Proctors*, *Summers*, and the rest of that kind) to the *Primitive*-Church.

Secondly, That it is *great Impudence* for the *Clergy*, much *more for the Prelacy*, to call themselves the *Church*; as if the Lay-People were not as much Members of Christ; nay, as Learned, Prudent, Modest, and Honest, *as the best* of them, I will not except the *Pope* himself: And that *to Style the Clergy alone* the Church or *Holy Church*, is contrary to the constant Style, and Dialect of Holy-Writ; as appears by *Mat.* 16. 18.

Act.

Act. 2. 47. — 5. 11. — 8. 1. — 11. 26. — 13. 23. — 14. 27. — 14. 23. — 15. 3, 22, 41. — 16. 5. — 20. 17, 28. *Rom.* 16. 1, 4, 5, 16, 23. 1 *Cor.* 4. 17. — 10. 32. — 14. 4, 5, 23, 33, 34. 1 *Cor.* 16. 1, 19. 2 *Cor.* 1. 1. — 8. 1. 18, 19. 23, 24. — 11. 8, 28. — 12. 13. and in *all other* places (which are numerous) throughout the Holy Scripture.

Thirdly, That by the *Oath* given alwayes to Excommunicate perſons before they be *Abſolv'd* (namely, *Stare & parere mandatis Eccleſiæ*, to ſtand to, and obey the Commands of the Church) by *Church*, they alwayes *mean themſelves*, the Prelacy, or *Governing Men* of the Church; And by Holy-Church being free (in *Magna Charta*) was, and muſt be meant the *Clergy*, and the *Pope* their Head; but *how Holy* they were in thoſe Times, what *Symoniſts*, and (conſequently) *Perjur'd Perſons*, appears fully in the Premiſes. By the *Angel* of the Church of *Epheſus* (*Rev.* 2. 1, 8. the Prelates ſay by *Angel* (there) is meant the *Biſhop* or *Presbyter*; by the Church *(there then)* muſt be meant, the Chriſtian People of *Epheſus*; and if theſe *Clergy*, in *Edw.* 1. (ſuch as Old *Nich. Pap.* and Arch-Biſhop *Peckham*, &c.) were Angels, they were black ones ſurely.

Fourthly, That from the Reign of *William* the Conquerour, to *Hen.* 8. The Clergy, or Eccleſiaſtical Men *had one Head*, namely, a Forreign Head, *the Pope*; and the Laiety another Head, *the King*.

Fifthly, Theſe *Two Heads* (namely) The *Pope* the *Head of the Church*, and the *King* the *Head of the State*, were (*ever and anon*) knocking *one againſt the other*, and the Engliſh-Clergy alwayes *ſided with their Head*, the *Pope*, to make the other Temporal Head *bow down*, and ſubmit to *this Spiritual Head*.

Sixthly, That when this Spiritual Head *would not ſubmit* to the Temporal Head, and Gratify the *King*'s *will* (in the *deſired Divorce* betwixt King *H.* 8. and His *Queen*) (who had been *Twenty* Years his Wife.) He caus'd this *Pope*, his *Spiritual Head* and Forreign-Power to be *Beheaded*, and cut off; till it was reſtor'd, and *patch't on again*, by 1. *Phil.* and *Mar.* 8. And indeed what ever that reſolute *King* Henry *did Will*, that *Will* ſoon became a *Law:* if the King would have Queen *Katherine* Divorc't, and her Daughter *Mary* declared Illegitimate, *Yea*, quoth the Statute 25. *H.* 8. 22. when His Will was to have the Princeſs *Elizabeth Legitimate*, and inheritable of the Imperial Crown of this Realm, *Yea*, quoth the Statute 25. *H.* 8. 22. Again when he was minded to make her *uncapable* of the Crown, *Yea, quoth the Statute*, 28. *H.* 8. 7.

And Laſtly, when *his Will* and His Mind was changed, and that both the Princeſſes *Mary* and *Elizabeth* (though it was Impoſſible but one of them was Illegitimate, and both of them ſo declared Illegitimate in the ſaid Statutes) ſhould be capable to Inherit *(as they both did)* the Imperial Crown of this Realm; *Yea*, quoth the Parliament, 35. *H.* 8. 1. when the *Biſhops grumbled* that they had not their old *Procurations* out of the *Diſſolved Monaſteries*, and Conſequently, could not pay him their Firſt-Fruits and Tenth's (though the King knew it was againſt *their own Laws and Canons* to have any) yet the King (willing to ſtop their Mouths) and knowing that to take ſome Men by the Pocket, is as bad as to take them by the Throat, rather than he would diſoblige them (he being alſo at variance with the *Pope*) he allows them theſe *little ſnips*, out of his large New-Conqueſts and Acqueſts, by the Statute 34. and 35. *H.* 8. 19. But made them *only* recoverable in *Eccleſiaſtical-Courts*, and *only ſuch* as were paid *Ten Years before* the Diſſolution of Monaſteries, which now is a thing *Impoſſible to prove*; their own Regiſters being *no competent Witneſſes, being Parties*, and their Regiſter-Books *no Records*.

7. That all the remaining Years of the Reign of *Hen.* 8. (after the Eccleſiaſtical Juriſdiction here in *England* had no dependance of the *Pope*) they had no Laws, *no known Canons, nor Rule* to Proceed upon, and if they kept Courts, theſe Eccleſiaſtical Courts could take no Cognizance but of *Three* or *Four* things, namely, *Cauſes Teſtamentary, Matrimonial* Tyes, and Obventions, and (ſuch perhaps they have cognizance of at this Day) if they have Authority for keeping Courts, and have any Laws or Canons (other than Acts of Parliament to direct them) which (I think) they have not.

8. That when the Eccleſiaſtical Courts, and Juriſdiction had got *a Proteſtant-head*, it alſo had a *Proteſtant-face*, by 1. *Edw.* 6. 2. and 'tis *ſenceleſs* to Imagine, that that *Statute was not conſtantly* put in Execution, and all Proceſſes in the *Name and Style* of the King.

9. This *Proteſtant-face* of Eccleſiaſtical Authority was *Blaſted* by 1. *Mar.* and in its Room was again *ſet up the* Pope's *head*, and the Popiſh-Church, by 1. *Phil.* and *Mar.* 8. *and Forreign Powers*, and Juriſdiction Eccleſiaſtical after the Old *Italian* or *Romiſh* Mode.

10. This Popiſh Eccleſiaſtical *Juriſdiction and Foreign Powers* were *Defeated* (in 1. *Eliz.* 1.) by repealing 1 *Mar.* and 1 *Phil. Mar.* 8. that had repealed 1 *Edw.* 6. 2. which had been under reſtraint and made of no Force by the Repeal aforeſaid, and thence reſum'd its former Vigour and Vertue, but of that *Quere*: All the Reaſon in the World for it, as Mr. *H. Cary* learnedly inſiſts.

11. When 1. *Eliz.* 1. had cancel'd all the Popiſh Eccleſiaſtical Juriſdiction and Spiritual-Courts, there was none, till the ſame Statute *gave the Queen* and Her Heirs and Succeſſors *Power* by Commiſſion to ſettle a new *Form and Face of Government Eccleſiaſtical.*

12. That Branch of 1 *Eliz.* 1. that gave the Queen and Her Heirs *this Power and Authority* (being repealed by 13. *Car.* 2. 12.) For my Part (I muſt ſay) It is beyond my Apprehenſion to find out *where* the Authority of Eccleſiaſtical-Courts *can* or *does* conſiſt, or ſubſiſt; or *who* gave them the Authority they pretend to; not the Pope, (as of Old,) not the Common-Law, (I am ſure) nor can poſſibly the Canon-Law, or Statute-Law.

13. Grant they have Authority, It is but in Three or Four particulars, *Cauſes Teſtamentary, Matrimonial, Tythes*, and for neglecting to come to *Divine-Service*, by 1 *Eliz.* 2. or (at moſt) but thoſe Ten Things in 5. *Eliz.* 23. *de excommunicato capiendo*, enumerated; what's this to juſtify their *great extortions in Probates of Wills*, and Adminiſtrations, and their *illegal Proving* the ſame, and keeping *Men's Wills* contrary to that Statute? What's this to Juſtify the *Force of any Canons* at this Day? Or who made them Laws of *England* without a Parliament? What's this to Juſtify the *Pilling and Polling the Church-Wardens*, and the inferior Clergy by Procurations, Articles of Viſitation, Oaths Arbitrarily impoſed upon them both for Canonical Obedience? What's all this to *their great Buſineſs* (in Viſitations, and Court-keeping) namely, *The Money-Buſineſs?*

And laſtly, what a ſhamefull thing it is to Impoſe upon the conſciences of the Clergy an &c-*Oath* of canonical obedience condemn'd by Act of Parliament, in condemning the canons of 1640. in 13 car. 2. 12.

What *Inſolence, for a Biſhop* to commend the obſervation of thoſe Canons, which the King and Parliament have condemn'd by Statute? *Quer.* What *puniſhment do ſuch Incurr?* and for Impoſing *Oaths upon Church-Wardens* to enquire into the breach of ſuch late Canon's? which

cannot

cannot be poſſibly, the Laws of *England*, if made *ſince the dayes of King* Henry *the* 8*th.* Their ſhamefull and *illegal extortions* are a Thouſand times *more ſufferable* and pardonable than theſe *Arbitrary Impoſitions of Oaths*, to torture and *rack men's conſciences*, if not to precipitate them into *Perjury*; nay, (except God be more mercifull than they) *eternal damnation*, making men ſwear *Stare mandatis Eccleſiæ, to obey the commands of the* Church, and to obey his *Majeſties Laws Eccleſiaſtical*, when it is not defined *what* or *where* theſe Eccleſiaſtical Laws are; the wiſeſt of them all *will not, cannot, dare not tell,* nor determine. I'le bid this Arch-Deacon *farewell* with the ſame complement he paſſes upon Mr. *Hickeringil* in his laſt words, bidding him *not be wiſer than the Law.*

If this *D. D. had not been wiſer than the Law*, he had not writ ſuch a thin diſcourſe, and yet *face it* with a Bulky and Imboſt-Title, ſtiling it *Leges Angliæ.* If the Spiritual Court keepers were *not wiſer* than the Law, they would firſt prove their *Courts* Legal, their *Canons* Legal, their Fees Legal, their Extortions and *Impoſitions of Oaths* (upon the conſciences of the King's Subjects) Legal.

Nor write I this to weaken their Authority, but that it may, (if it ſeem good to the King and Parliament) prove Inſtrumental to give them a *juſt Authority*, and a *true face* of Power, and alſo limit their Exorbitances: There's no wiſe man nor good man that favours Anarchy. The Kings Throne (which God long preſerve) is eſtabliſh't by Juſtice and Law, and 'tis the Peoples Happineſs to be governed and guided by honeſt Laws, not Arbitrary Canons, Impoſitions and Methods, but ſuch as are of the right *Engliſh Make and Temper*, enacted by *King and Parliament.*

And I dare juſtify, That there is nothing in the *Naked-Truth*, but what is good for the Clergy, (as well as the Laity,) if they will lay aſide Prejudice and Pertinacy; Pride and Covetouſneſs.

Finally, for I am heartily *weary of the Company* of this ſame *Totnes-Arch-Deacon*, and with converſing *thus long* with ſuch an *impertinent D. D.* that has *not his fellow* among them all for Inſolence and Impudence, in defaming and belying a Gentleman he never ſaw, nor knows any harm by, except perhaps from malice, *that never ſpeaks well* and ſeldom ſpeaks true; or from *fame*, which was *a lyar* of old; and long before ever there was an Arch-Deacon heard of in Chriſtendom.

And now at length to make Mr. *Hickeringil* the *Common odium*, nothing will ſerve but to make him a *Papiſt*, a *Hobbiſt*, *&c.* when all his Enemies that know him, have not effrontery to deny, but that he has *more Loyalty* than to be a *Papiſt*, more *Conſcience* than to be a *Simoniſt*, (though an Arch-Deaconry of *Totnes* might be put into the bargain and Seal,) more *Honour* and *Ingenuity* than to be a *Paraſite*, more *Reaſon* than to be an *Atheiſt*, more *Religion* than to be an *Hobbiſt*, and more *Honeſty* and *Plain-dealing* than to be *Well-Beloved* in a *Diſſembling Age* of Sycophantry.

But after *all this beſpattering* Language, how *inhumane* it is in an *Arch-Deacon*, and a *D. D.* ſo unmercifully to attacque Mr. *Hickeringill* with *Pun* and *quibble*, a perſecution beyond the plague of *Barbers*, in an *Itchy endeavour to be witty* (forſooth) in deſpite of Nature and his Stars, who have all entred ſufficient *Caveats* againſt it?

Then for the *Serious* part (if there be *ſuch* a part) in his Idle Pamphlet; Is it not *Quixoliſme*, beyond the relief of *Hellebore*, to ſtile his Inſignificant babling —*Leges Anglia*?

Make Bonefires of your *Cook*, your *Littleton*, your *Crook*, *Dyer*, *Statute-Books* and *Common Law-Books*; for behold (here) in *thrifty Querpo, Leges Angliæ, the Laws of England*, price 8 d.

Nor leſs madneſs is it, in him, or more Idle vapour, than to appear

thus

thus publiquely upon the Stage as the *chavalier*, or *champion* of Mother-Church, in anſwer to Mr. *Hickeringil's Naked-Truth*, when he only *tickles over the Skirts* of the buſineſs, and ſayes not one word in anſwer to the main drift and deſign of the *Naked-Truth*; namely, in anſwer or vindication of the Canons Authority to keep Eccleſiaſtical Courts or to impoſe Oaths of Canonical Obedience upon the Clergy, or to impoſe Oaths upon the Church-Wardens; nor one word does he ſay to vindicate their unjuſt and unconſcionable Impoſitions and Extortions upon the Clergy, in Procurations, Inſtitutions, Licenſes to Preach, Ordinations, Inductions, Sinodals, Viſitations, *&c.* and yet (moſt Impudently) ſtiles his Book, **An Anſwer to Mr. Pickeringill**, *&c.*

Nor does that Statute 25. *Hen.* 8. give any Authority to Arch-Biſhops, or Biſhops to keep Eccleſiaſtical courts or juriſdiction, except ſuch as was then practis'd when the Statute was made, namely, Popiſh Courts, Popiſh Articles of Viſitation, Popiſh Habits, and Palls, and to be worn by Popiſh Arch-Biſhops, and Biſhops; But we have none now: You know *Hen.* 8. (that made that ſtatute) liv'd and dy'd a papiſt, as aforeſaid. But what is that Statute however to juſtify your Arch-Deacon's Courts? *that Spiritual creature* is not Nam'd in 25. *Hen.* 8.

Well, come Mr. *Arch-Deacon*, Friends muſt part; I'le (even) *bid you farwell*, and ſhake hands with you, in hopes never to meet with you again; but becauſe I am in your debt for that witleſs Quible, —— **Dobby War-Hawk**; I'le pay you *Quid Pro Quo*, in the ſame coyne; namely, an *Anagram* for your *Pun* and *Quibble*; nay, an *Anagram*, as Silly (*if poſſible*) as your *Quible*, — **War-Hawk** — **Fra-Fulwood**, (*Anagram*) **War-ful-Fool.**

THus has it coſt me ſome pains (the Labour *of Six* dayes, *not Seven dayes*, I proteſt) to anſwer the *Six Months Abortive Throwes* of a fibling, quibbling, fribling, fumbling Arch-Deacon.

And 'tis *enough*, (at leaſt) *as much as is needful*, and *more* than I could *well afford* upon ſo deſpicable an Opponent; beſides a ſubtle *Anagram* franckly vouchſaf't to him, and *ex abundanti*, liberally *thrown* (and given him) *into the bargain.*

To teach his *coſtive-wit* more Sobriety, than to attacque the *Naked-Truth*, (only with Impertinencies; and *Pun and Quibble*) in his next attempt, when peradventure he makes a ſecond adventure.

Which, not I (ſo much as the the Bookſellers) greedily expect from him, or rather ſome more modeſt, more ſolid, and *better accounted champion* of the *Kirk's.*

But *enough* (I ſay) *at preſent*, not only becauſe I am in haſte, and have other more Important affairs in hand, than to ſpend much time with ſuch a Scribling D. D.) but chiefly becauſe the *Naked-Truth* is *Luſcious*, too much at a time is apt to *Glut and Nauſeate*; to eat *much Honey is not good.*

Τῇ χειρὶ δὲ σπείρει ἀλλὰ μὲ ὅλη τὴ βυλακή.

The Husband-Man, with wary Hand
(Not with whole Sack-fulls) Sowes the Land;
But Thriftily contrives his Gain,
By Handfuls Husbanding the Grain.

FINIS.

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